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**THE
KAMA SUTRA
OF
VATSYAYANA**

Books on Sex & Health

By Prof. Dr. H. S. GAMBERS

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**THE
KAMA SUTRA
of Vatsyayana**

PRINTED

Under the Supervision of Dr. H. S. Gambers

AUTHOR OF

**Ananga Ranga ; Sex Organs ; Ideal Marriage ;
How to build up Virility ; Painless Childbirth ;
Essays on Sex ; Control Over Sex ;
The Hidden Side of Sexual Science ;
Essays on Health ; Fasting for
Health ; Sex Problem ; Self-
Pollution ; Night Pollu-
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PREFACE

In the literature of all countries there will be found a certain number of works treating especially of love. Everywhere the subject is dealt with differently and from various points of view. In the present publication, it is proposed to give a translation of what is considered the standard work on love in Sanskrit Literature, and which is called the 'Vatsyayana Kama Sutra' or 'Aphorisms on love, by Vatsyayana.' This Hindu treatise on Love is the oldest of all works on the same subject that are still extant in India. The aim of Vatsyayana in writing this work is to furnish a young man of marriageable age (and in the time of Vatsyayana, the age for marriage was 25 years) with such knowledge as would ensure for him a life of married happiness; and since individual happiness means the happiness of a whole nation, this book, instead of being called a 'Treatise on Love,' may rightly be called a 'Treatise on Eugenics.' It is believed that, in early centuries when India was at the height of her culture, every young man was given a copy of Kama Sutra to study a short time before his

marriage. Acquirement of sex knowledge was considered the essential duty of the man who was going to be a householder. The hoary proverb, "A physician without a knowledge of herbs, an accountant without a knowledge of arithmetic, and a married man without a knowledge of Kama Sutra—all of these are worthless," probably had its origin in the time of Vatsyayana.

While the introduction to the book will deal with the evidence concerning the date of the writing, and the commentaries written upon it, the chapters following the introduction will give a translation of the work itself. It is, however, advisable to furnish here a brief analysis of works of the same nature, prepared by authors who lived and wrote years after Vatsyayana had passed away, but who still considered him as the great authority, and always quoted him as the chief guide to Hindu erotic literature.

Besides the treatise of Vatsyayana, the following works on the same subject are procurable in India in the Sanskrit Language:—

1. The Ratirahasya, or Secrets of Love.
2. The Panchasakya, or the Five Arrows.

3. The Samera Pradipa, or the Light of Love.
4. The Ratimanjari, or the Garland of Love.
5. The Ananga Ranga, or the Stage of Love, also called Kamaledhiplava, a boat in the Ocean of Love.
6. The Rasmanjari, or the Sprout of Love.

The author of the 'Secrets of Love' (No. 1), was a poet named Kukkoka. He composed his work to please one Venudatta, who was perhaps a king. When writing his own name at the end of each chapter he calls himself "Sidhapatiya Pandit," *i. e.*, "an ingenious man among learned men." The work was translated into Hindi years ago, and in this the author's name was written as Koka. And as the same name crept into all the translations into other languages in India, the book became generally known, and the subject was popularly called Koka Shastra, or the doctrines of Koka which is identical with the Kama Sutra, or doctrines of love, and the words Koka Shastra and Kama Shastra are used indiscriminately.

The work contains nearly eight hundred verses, and is divided into ten chapters,

which are called Pachivedas. Some of the things treated of in this work are not to be found in Vatsyayana, such as the four classes of women, *viz.* the Padmini, Chitrini, Shankhini and Hastini, as also the enumeration of days and hours on which the women of the different classes become subject to love. The author adds that he wrote these things from opinion of Goni-kaputra and Nandikeshwara, both of whom are mentioned by Vatsyayana, but their works are not now extant. It is difficult to give any approximate idea as to the year in which the work was composed. It is only to be presumed that it was written after that of Vatsyayana, and previous to the other works on this subject that are still extant. Vatsyayana gives the names of ten authors on the subject, all of whose works he had consulted, but none of which are extant and he does not mention this one. This would tend to show that Kukkoka wrote after Vatsyayana, otherwise Vatsyayana would assuredly have mentioned him as an author in this branch of literature along with the others.

Koka Shastras, printed in different languages of India, and that are now flooding the

market, have all their origin in Rati Rahasaya by Kukkoka. Every one of them is only a modification of the original work as none of them gives a complete and faithful translation of the original text. The tale that Koka was the Prime Minister of the King of Kashmir and that he learned the science of sex from the women of Maharashtra and Hyderabad (Sind), has no historical evidence to support it.

The author of the 'Five' Arrows, (No. 2), was one Jyotirisha. He is called the chief ornament of poets, the treasure of sixty-four arts, and the best teacher of the rules of music. He says that he composed the work after reflecting on the aphorisms of love as revealed by the gods, and studying the opinions of Gonikaputra, Myladeva, Babhravya, Ramtideva, Nundikeshwara, and Kshemendra. It is impossible to say whether he had perused all the works of these authors or had only heard about them; anyhow none of them appear to be in existence now. This work contains nearly six hundred verses, and is divided into five chapters, called Sayakas, or Arrows.

The author of the 'Light of Love' (No. 3), the poet Gunakal, the son of Veshapati.

The work contains four hundred verses and gives only a short account of the doctrines of love, dealing more with other matters.

The 'Garland of love,' (No. 4) is the work of the famous poet Jayadeva, who said about himself that he is a writer on all subjects. This treatise is, however, very short, containing only one hundred and twenty-five verses.

The 'Stage of Love,' (No. 5), was composed by the poet Kallianmull for the amusement of Lodi Khan, the son of Ahmed Lodi; the same Lodi Khan being in some places spoken of as Ladana Mull, and in others as Ladanaballa. He is supposed to have been a relation or connection of the house of Lodi, which reigned in Hindustan from A. D. 1450 to 1526. Some historians identify Lodi Khan with Bahlol Lodi who seized the power from Sayyed and established the Lodi dynasty. The work would, therefore, have been written in the fifteenth or sixteenth century. It contains ten chapters, and has been translated into English but only six copies were printed for private circulation. This is supposed to be the latest of the Sanskrit works on the subject, and the ideas

in it were evidently taken from previous writings of the same nature.

The author of the 'Sprout of Love,' (No. 6), was a poet called Bhanudatta. It appears from the last verse of the manuscript that he was a resident of the province of Tirhoot and son of a Brahman named Ganeshwara, who was also a poet. The work, written in Sanskrit, gives the description of different classes of men, and women, their ages, description, conduct, etc. It contains three chapters, and its date is not known, and cannot be ascertained.

The contents of these works are in themselves a literary curiosity. There are to be found both in Sanskrit poetry and in the Sanskrit drama a certain amount of poetical sentiment and romance, which have, in every country and in every language, thrown an immortal halo round the subject. But here it is treated in a simple, matter of fact sort of way. Men and women are divided into classes and divisions in the same way as writers on Natural history have classified and divided the animal world.

After a perusal of this Hindoo work the reader will understand the subject, at

all events, from a materialistic, realistic and practical point of view. If a science is founded more or less on a stratum of facts, there can be no harm in making known to mankind generally certain matters intimately connected with their private, domestic, and social life.

Alas! complete ignorance of them has unfortunately wrecked many a man and many a woman, while a little knowledge of the subject, generally ignored by the masses, would have enabled numbers of people to have understood many things which they believed to be quite incomprehensible or which were not thought worthy of their consideration.

INTRODUCTION

It may be interesting to some persons to learn how it came about that Vatsyayana was first brought to light and translated into the English Language. It happened thus. While translating with the pundits the 'Ananga Ranga' or 'The Stage of Love' reference was frequently found to be made of one Vatsya. The sage Vatsya was of this opinion, the sage Vatsya said this and so on. Naturally questions were asked who the sage was, and the pundits replied that Vatsya was the author of the standard work on love in Sanskrit literature and that no Sanskrit library was complete without his work, and that it was most difficult now to obtain it in its entire state. The copy of manuscript obtained in Bombay was defective and so the pundits wrote to Benares, Calcutta and Jeypoor for copies of the manuscript from Sanskrit libraries in those places. Copies having been obtained, they were then compared with one another, and with the aid of a commentary called 'Jayamangala' a revised copy of the entire manuscript was prepared, and from this copy the English translation was made. The following is the certificate of the chief pundit :—

"The accompanying manuscript is corrected by me after comparing four different copies of the work. I had the assistance of a commentary called 'Jayamangala' for correcting the portion in the first five parts but found great difficulty in correcting the remaining portion; because, with the exception of one copy thereof which was tolerably correct, all the other copies I had were far too incorrect. However, I took that portion as correct in which the majority of the copies agreed with one another."

The 'Aphorisms of Love' by Vatsyayana contain about one thousand two hundred and fifty slokas, or verses, and are divided into parts, parts into chapters, and chapters into paragraphs. The whole consists of seven parts, thirty-six chapters, and sixty-four paragraphs. Hardly any thing is known about the author. His real name is supposed to be Mallinaga or Mrillana, Vatsyayana being his family name. At the close of the work this is what he writes about himself:—

"After reading and considering the works of Babhravaya and other ancient authors, and thinking over the meaning of the rules given by them, this treatise was composed according to the precepts of the

Holy-Writ, for the benefit of the world, by Vatsyayana, while leading the life of a religious student at Benares, and wholly engaged in the contemplation of the Deity. This work is not to be used merely as an instrument for satisfying one's desires. A person acquainted with the true principles of this science, who preserves his Dharma (Virtue or religious merit), his Artha (worldly wealth), and his Kama (pleasure or sexual gratification), and who has regard to the customs of the people, is sure to obtain full mastery over his senses. In short, an intelligent and knowing person, attending to Dharma and Artha and also to Kama, without becoming the slave of his passions, will obtain success in everything that he may do."

It is impossible to fix the exact date of the life of Vatsyayana or of his work. It is supposed that he must have lived between the first and sixth century of the Christian era, on the following grounds:—

He mentions that Satkarni Satvahan, a king of Kuntal, killed Malayevanti his wife, with an instrument called Kartari, by striking her in the passion of Love, and Vatsyayana quotes this case to warn people

of the danger arising from some old customs of striking women when under the influence of this passion. Now this king of Kuntal is believed to have lived and reigned during the first century A. D., and consequently Vatsya must have lived after him. On the other hand, Virhanihira in the eighteenth chapter of his 'Brihatsanhica,' treats of the science of Love, and appears to have borrowed largely from Vatsyayana on the subject. Now Virahanihira is said to have lived during the sixth century A. D., and as Vatsyayana must have written his work previously, therefore not earlier than the first century A. D., and not later than the sixth century A. D., must be considered as the approximate date of his existence.

On the text of the "Aphorisms on Love", by Vatsyayana, only two commentaries have been found—one called 'Jaya-mangala' or 'Sutrabhasya', and the other 'Sutra Vritti.' The date of the 'Jaya-mangala' is fixed between the tenth and thirteenth century A. D., because while treating of the sixty-four arts, an example is taken from the 'Kavayaprakash' which was written about the tenth century A. D. Again, the copy of the commentary procur-

ed was evidently a transcript of a manuscript which once had a place in the library of a Chaulukyan king named Vishaladeva, a fact elicited from the following sentence at the end of it :

“ Here ends the part relating to the art of love in the commentary on the Vatsyayana Kama Sutra’, a copy from the library of the king of kings, Vishaladeva, who was a powerful hero, as it were a second Arjuna, and head jewel of the Chaulukya family.”

Now it is well known that this king ruled in Guzerat from 1224 to 1262 A.D., and found a city called Vishalnagar. The date, therefore, of the commentary is taken to be not earlier than the tenth and not later than the thirteenth century. The author of it is supposed to be one Vashodhara, the name given by his preceptor being Indrapada. He seems to have written it during the time of affliction caused by his separation from a clever and shrewd woman, at least that is what he himself says at the end of each chapter. It is presumed that he called his work after the name of his absent mistress, or the word may have some connection with the meaning of her name.

The commentary was most useful in explaining the true meaning of Vatsyayana, for the commentator appears to have had a considerable knowledge of the time of the older author, and gives in some places very minute information. This cannot be said of the other commentary, called 'Sutra-Vritti,' which was written about A.D. 1779, by Narsinha Sastri a pupil of a Sarvevara Sastri, the latter was descendant of Bhaskara, and so also being our author; for at the conclusion of every part he calls himself Bhashkara Narsinha Sastri. He was induced to write the work by order of the learned Rajah Bijalal, while he was residing in Benares, but as to the merits of this commentary, it does not deserve much commendation. In many cases the writer does not appear to have understood the meaning of the original author, and has changed the text in many places to fit in with his own explanation.

A translation of the original work now follows. It has been prepared in accordance with the text of the manuscript, and is given, without further comments, as made from it.

The Vatsyayana Sutra

INTRODUCTORY PREFACE

Salutation to Dharma, Artha and Kama.

In the beginning, the lord of beings created men and women, and in the form of commandments in one hundred thousand chapters laid down rules for regulating their existence with regard to *Dharma, †Artha and ‡Kama. Some of these commandments, namely those which treated of Dharma, were separately written by Svayambha Muni; those that related to Artha were compiled by Brihaspati; and those that referred to Kama were expounded by Nandi.

*Dharma is acquisition of religious merits and is fully described in chapter V, Volume III of Talbot Wheelers' History of India and in the edicts of Asoka.

†Artha is acquisition of wealth and property, etc.

‡Kama is love, pleasure, the sexual gratification. These three words are retained throughout in their original as technical terms. They may also be defined as virtue, wealth and pleasure, the three things repeatedly spoken of in the Laws of Manu.

the follower of Mahadev, in one thousand chapters.

Now these 'Kama Sutras', (Aphorisms on love) that were written by Nandi in one thousand chapters, were reproduced by Svetaketu, the son of Uddavalka, in an abbreviated form in five hundred chapters, and this work was again similarly reproduced in an abridged form in one hundred and fifty chapters, by Babhravya, an inhabitant of the Panchala (South of Delhi) country. These one hundred and fifty chapters were then put together under six heads or parts named severally:—

- 1st. Sadharana (General topics).
- 2nd. Samprayogita (Embraces, etc.).
- 3rd. Kanya Samprayuktaka (Union of males and females).
- 4th. Bharyadhikarika (on one's own wife).
- 5th. Paisika (on courtezans).
- 6th. Aupamisadika (on the arts of reproduction, tonic medicines, etc).

The 6th part of this last work was separately expounded by Dattaka at the request of the public women of Pataliputtara (Patna), and in the same way 2nd, 3rd, 4th.,

5th and 6th were each separately expounded by :—

Suvama Nabha (2nd part).

Ghotaka Mukha (3rd part).

Ganardiya (4th part).

Gonikaputra (5th part).

Dattaka (6th). Respectively.

Thus the work being written in parts by different authors, was almost unobtainable, and as the parts which were expounded by Dattaka and the others treated only of the particular branches of the subject which each part related, and moreover, as the original work of Babhravya was difficult to be mastered on account of its length, Vatsyayana, therefore, composed his work in a small volume as an abstract of the whole of the works of the above-named authors.

PART I.

CHAPTER I.

On the acquisition of Dharma, Artha and Kama.

Man, the period of whose life is one hundred years, should practise Dharma, Artha and Kama at different times and in such a manner that they may harmonize together and not clash in any way. He should acquire learning in his childhood; in his youth and middle age he should attend to Artha and Kama, and in his old age he should perform Dharma, and thus seek to gain Moksa *i. e.*, release from further transmigration; or, on account of the uncertainty of life, he may practise them at times when they are enjoined to be practised. But one thing is to be noted, he should lead the life of a religious student until he finishes his education.

Dharma is obedience to the command of the shastra or holy-writ of the Hindus to do certain things, such as the performance of sacrifices which are not generally done, because they do not belong to this world and produce no visible effect; and

not to do other things, such as eating meat which is often done because it belongs to this world and has visible effects.

Dharma should be learnt from the Sruti (Holy-Writ), and from those conversant with it.

Artha is the acquisition of arts, land, gold, cattle, wealth, equipages and friends. It is further the protection of what is acquired and the increase of what is produced.

Artha should be learnt from the king's officers and from merchants who may be versed in the ways of commerce.

Kama is the enjoyment of appropriate objects by the five senses of hearing, seeing, feeling, tasting and smelling assisted by the mind together with the soul. The ingredient in this is a peculiar contact between the organs of sense and its subject, and the consciousness of pleasure which arises from that contact is called Kama.

Kama is to be learnt from the Kama Sutra (Aphorisms on Love) and from the practice of citizens.

When all the three, *viz.*, Dharma, Artha and Kama come together, the former is better than the one which follows it, *i. e.*,

Dharma is better than Artha and Artha is better than Kama. But Artha should always be practised by the king for the livelihood of men can be obtained from it only. Again, Kama being the occupation of public women, they should prefer it to the others; and these are exceptions to the general rule.

Objection 1.

Some learned men say that, as Dharma is connected with things not belonging to this world, it is appropriately treated of in a book; and so also is Artha, because it is practised only by the application of proper means and a knowledge of those means can only be obtained by study and from books. But Kama being a thing which is practised even by the brute creation and which is to be found everywhere, does not want any work on the subject.

Answer:—

This is not so. Sexual intercourse being a thing dependent on men and women, requires the application of proper means by them, and those means are to be learnt from the Kama Sutra. The non-applica-

tion of proper means, which we see in the brute creation, is caused by their being fit for sexual intercourse at *certain seasons and nō more*, and by their intercourse not being preceded by thought of any kind.

Objection 2.

*The Lokayatikas say:—Religious ordinances should not be observed for they bear a future fruit and, at the same time, it is also doubtful whether they will bear any fruit at all. What foolish person will give away that which is in his own hands into the hands of another? Moreover, it is better to have a pigeon to-day than a peacock tomorrow; and a copper coin which we have the certainty of obtaining, is better than a gold coin, the possession of which is doubtful.

Answer:—

The objection is wrong for the following five reasons:—

1. The Holy-Writ enjoins upon everyone to observe the religious ordinances.

*Lokayatikas:—These were certainly materialists who seemed to think that a bird in hand is worth two in the bush.

2. Sacrifices such as those made for the destruction of enemies or for the fall of rain, are seen to bear fruit.

3. The existence of this world is effected by the observance of the rules respecting the four* classes of men and their four stages of life.

4. The Sun, Moon, stars, planets and other heavenly bodies appear to work intentionally for the good of the world.

5. We see that seed is thrown into the ground with the hope of future crops.

Vatsyayana is, therefore, of opinion that the ordinances of religion must be obeyed.

Objection 3.

Those who believe that destiny is the prime mover of all things say:—

We should not exert ourselves to acquire wealth, for sometimes it is not acquired although we strive to get it, while at other times it comes to us of itself without

* Classes:—Among the Hindus, the four classes of men are Brahmans or priestly class, the Kshatriya or warlike class, the Vaishya or agricultural and mercantile class, and the Sudra or menial class. The four stages of life are, the life of a religious student, the life of a householder, the life of a hermit and the life of a Sanyasi or Devotee.

any exertion on our part. Everything is therefore in the power of destiny, who is the Lord of gain and loss, of success and defeat, of pleasure and pain. Thus we see that *Bali was raised to the throne of Indra by destiny, and was also put down by the same power and it is destiny above that can reinstate him.

Answer.

It is not right to say so. As the acquisition of every object pre-supposes at all events some exertion on the part of Man, the application of proper means may be said to be the cause of gaining all our ends, this application of proper means being thus necessary (even where a thing is destined to happen), it follows that a person who does nothing will enjoy no happiness.

Objection 4.

Those who are inclined to think that Artha is the chief object to be obtained, argue thus. Pleasures should not be sought for, because they are obstacles to the practice of Dharma and Artha, which are both

*Bali;—Bali was demon who had conquered Indra and gained throne, but afterwards was overcome by Vishnu at the time of his fifth incarnation.

superior to them, and are also disliked by meritorious persons. Pleasures also bring a man into distress, and into contact with low persons; they cause him to commit unrighteous deeds and produce impurity in him; they make him regardless of the future, and encourage carelessness and levity. And lastly, they cause him to be disbelieved by all, received by none, and despised by everybody, including himself. It is notorious, moreover, that many men who have given themselves up to pleasures alone, have been ruined along with their families and relations. Thus king* Dandikya, of the Bhoja dynasty, carried off a Brahman's daughter with intent, and was eventually ruined and lost his Kingdom. Indra, too, having violated the chastity of † Ahalya, was made to suffer for it. In a

*1. Dandikya is said to have abducted from the forest the daughter of a Brahman, named Bhargava, and being cursed by the Brahman, was buried with his kingdom under a shower of dust. The place was called after his name the Dandaka forest celebrated in the Ramayana, but now unknown.

†2. Ahalya was the wife of the sage Gautama. Indra caused her to believe that he was Gautama, and thus enjoyed her. He was cursed by Gautama and subsequently afflicted by a thousand ulcers on his body.

like manner the mighty *Kichaka, who tried to seduce Draupadi and †Ravana, who attempted to gain over Sita, were punished for their crimes. These and many -others fell by reason of their pleasures.

Answer:—

This objection cannot be sustained, for pleasures, being as necessary for the existence and well-being of the body as food, are consequently equally required. They are, moreover, the result of Dharma and Artha. Pleasures are, therefore, to be followed with moderation and caution. No one refrains from cooking food because there are beggars to ask for it, or from sowing seed because there are deer to destroy the corn when it grows up.

Thus a man practising Dharma, Artha and Kama enjoys happiness both in this world and in the world to come. The good

*Kichaka was the brother-in-law of king Virat with whom the Pandavas had taken refuge for one year. Kichaka was killed by Bhima who assumed the disguise of Draupadi.

† See Ramayana which with the Mahabharata forms the two epic poems of the Hindus; the latter was written by Vyasa and the former by Valmiki.

perform those actions in which there is no fear as to what is to result from them in the next world, and in which there is no danger to their welfare. Any action which conduces to the practice of Dharma, Artha and Kama together, or of any two, or even one of them, should be performed, but an action which conduces to the practice of them at the expense of the remaining two should not be performed.

CHAPTER II.

On the Arts and Sciences to be Studied

Man should study the Kama Sutra and the arts and sciences subordinate thereto, in addition to the study of arts and sciences contained in Dharma and Artha. Even young maids should study this Kama Sutra along with its arts and sciences before marriage, and afterwards should continue to do so with the consent of their husbands.

Some learned men object, and say that females, not being allowed to study any science, should not study the Kama Sutra.

But Vatsyayana is of opinion that this objection does not hold good, for women already know the practice of Kama Sutra, and that practice is derived from the Kama Shastra, or the science of Kama itself. Moreover, it is not only in this but in many other cases that though the practice of a science is known to all, only a few persons are acquainted with the rules and laws on which the science is based. Thus the Yad-nikas or Sacrificers, though ignorant of grammar, make use of appropriate words when addressing the different deities, and

do not know how these words are framed. Again, persons do the duties required of them on auspicious days, which are fixed by astrology, though they are unacquainted with the science of astrology. In a like manner, riders of horses and elephants train these animals without knowing the science of training animals but from practice only. And similarly, the people of the most distant provinces obey the laws of the kingdom from practice, and because there is a king over them, and without further* reason. And from experience we find that some women, such as daughters of princes and their ministers, and public women, are actually versed in the Kama Sutra.

A female, therefore, should learn the Kama Sutra, or at least a part of it, by studying its practice from some confidential friend. She should study alone in private the sixty-four practices that form a part of the Kama Shastra. Her teacher should be one of the following persons, *viz.*, the daugh-

* The author wishes to prove that a great many things are done by people from practice and custom, without their being acquainted with the reason of things, or the law on which they are based, and this is perfectly true.

ter of a nurse brought up with her and already* married, or a female friend who can be trusted in everything, or the sister of her mother (*i. e.*, her aunt), or an old female servant, or a female beggar who may have formerly lived in the family, or her own sister who can always be trusted.

The following are the arts to be studied together with Kama Shastra :—

1. Singing.
2. Playing on musical instruments.
3. Dancing.
4. Unison of dancing, singing and playing instrumental music.
5. Writing and drawing.
6. Tattooing.
7. Arraying and adorning an idol with rice and flowers.
8. Spreading and arranging beds or couches of flowers, or flowers upon the ground.
9. Colouring the teeth, garments, hair, nails and body, *i. e.*, staining, dyeing, colouring and painting the same.

*The proviso of being married applies to all the teachers.

10. Fixing stained glass into a floor.
11. The art of making beds, and spreading out carpets and cushions for reclining.
12. Playing on musical glasses filled with water.
13. Storing and accumulating water in aqueducts, cisterns and reservoirs.
14. Picture making, trimming and decorating.
15. Stringing of rosaries, necklaces, garlands and wreaths.
16. Binding of turbans and chaplets and making crests and top-knots of flowers.
17. Scenic representation, stage playing.
18. Art of making ear ornaments.
19. Proper arrangement of jewels, and decorations and adornments in dress.
20. Magic or sorcery.
21. Sleight of hand or manual skill.
22. Culinary art, *i. e.* cooking and cookery.
23. Making lemonades, sherbets, acidulated drinks and spirituous extracts with proper flavour and colour.
24. Tailor's work and sewing.
25. Making parrots, flowers, tufts, tas-

sels, bunches, bosses, dolls, etc., out of yarn or thread.

26. Solution of riddles, enigmas, speeches, verbal puzzles, and enigmatical questions.
27. A game which consists in repeating verses and as one person finished, beginning another verse with the same letter with which the last speaker's verse ended; whoever failed to speak was considered to have lost, and to pay a forfeit or stake of some kind.
28. The art of mimicry or imitation.
29. Reading, including chanting and intoning.
30. Study of sentences difficult to pronounce. It is played as a game chiefly by women and children, and consists of difficult sentences being given, and when repeated quickly, the words are often transposed or badly pronounced.
31. Practice with sword, single stick, quarter staff, and bow and arrow.
32. Drawing inferences, reasoning or inferring.

33. Carpentry, or the work of a carpenter.
34. Architecture or the art of building.
35. Knowledge about gold and silver coins and jewels and gems.
36. Chemistry and minerology.
37. Colouring jewels, gems and beads.
38. Knowledge of mines and quarries.
39. The art of preparing perfumes and scents.
40. Gardening: knowledge of treating the diseases of trees and plants or nourishing them and determining their ages.
41. Art of cock fighting, quail fighting.
42. Art of teaching parrots and starlings to speak.
43. Art of applying perfumed ointments to the body and of dressing the hair with unguents and perfumes and braiding it.
44. The art of understanding, writing in cypher and the writing of words in a peculiar way.
45. The art of speaking by changing the form of words. It is of various kinds. Some by changing the beginning and end of words, others

by adding unnecessary letters between every syllable of a word and so on.

46. Knowledge of language and of the vernacular dialects.
47. Art of making flower carriages.
48. Art of framing mystical diagrams for preparing spells and charms and binding armlets.
49. Mental exercises, such as completing stanzas or verses on receiving a part of them; or supplying one, two or three lines, when the remaining lines are given indiscriminately from different verses, so as to make the whole an entire verse with regards to its meaning, or arranging the words of a verse written irregularly by separating the vowels from consonants, or leaving them out altogether; or putting into verse or prose sentences represented by signs or symbols. There are many other such exercises.
50. Composing poems.
61. Knowledge of dictionaries and vocabularies.

52. Knowledge of ways of changing and disguising the appearance of persons.
53. Knowledge of the art of changing the appearance of things, such as making cotton to appear as silk, coarse and common things to appear as fine and good.
54. Various gambling games.
55. Art of obtaining possession of the property of others by means of mantras or incantations.
56. Skill in youthful sports.
57. Knowledge of the rules of society, and of how to pay respects and compliments to others.
58. Knowledge of the art of war, of arms, of armies, etc.
59. Knowledge of gymnastics.
60. Art of knowing character of a man from his features.
61. Knowledge of scanning or constructing verses.
62. Arithmetical games.
63. Making artificial flowers.
64. Making figures and images in clay.

A public woman, endowed with a good disposition, beauty and other winning qua-

lities and also versed in the above arts obtains the name of Ganika or public woman of high quality and receives a seat of honour in an assemblage of men. She is, moreover, always respected by the king and praised by learned men, and her favour being sought for by all, she becomes an object of universal regard. The daughter of a king, too, as well as the daughter of a minister, being learned in the above arts, can make their husbands favourable to them, even though they may have thousands of other wives besides. And in the same manner, if a wife becomes separated from her husband and falls into distress, she can support herself easily, even in a foreign country, by means of her knowledge of them which gives attractiveness to a woman, though the practice of them may be only possible or otherwise according to the circumstances of each case. A man who is versed in these arts, who is loquacious and acquainted with the arts of gallantry, gains very soon the hearts of women, even though he is only acquainted with them for a short time.

CHAPTER III.

The Life of a * Citizen

Having thus acquired learning, a man with [the wealth that he may have gained by † gift, conquest, purchase, § deposit or inheritance from his ancestors, should become a householder, and pass the life of a citizen. He should take a house in a city, or large village, or in the vicinity of good men, or in a place which is the resort of many persons. This abode should be situated near some water, and divided into different compartments for different purposes. It should be surrounded by a garden, and also contain two rooms, an outer and an inner one. The inner one should be occupied by the females, while the outer room, balmy with rich perfumes, should contain a bed, soft, agreeable to the sight, covered with a clean

* Citizen:—This term would appear to apply generally to an inhabitant of Hindustan. It is not meant only for a dweller in a city, like the Latin *Urbanus* as opposed to *Rusticus*. † Gift is peculiar to a Brahman, conquest to a Khshatriya, while purchase, § deposit, and other means of acquiring wealth belong to the Vaishya.

white cloth, low in the middle part, having garlands and bunches of* flowers upon it, and a canopy above it and two pillows, one at the top and another at the bottom. There should be a sort of couch besides, and at the head of this a sort of stool, on which should be placed the fragrant ointments for the night, as well as flowers, pots containing collyrium and other fragrant substances, things used for perfuming the mouth and hair; and the bark of the common citron tree. Near the couch, on the ground, there should be a pot for spitting, a box containing ornaments, and also a lute hanging from a peg made of the tooth of an elephant, a board for drawing, pot containing perfumes, some books, and some garlands of the yellow amaranth flowers. Not far from the couch, and on the ground, there should be a round seat, a toy cart, and a board for playing with dice; outside the outer room there should be cages of birds, and a separate place for spinning, carving and such-like diversions. In the garden there should be a whirling swing and a

* Natural garden flowers.

† Such as quails, partridges, parrots, starlings, etc.

common swing, as also a bower of creepers covered with flowers, in which a raised parterre should be made for sitting.

Now the householder having got up in the morning and performed his necessary *duties, should wash his teeth, apply a limited quantity of ointments and perfumes to his body, put some ornaments on his person and collyrium on his eyelids and below his eyes, colour his lips with †alacktaka, and look at himself in the glass. Having then eaten betel-leaves, with other things that give fragrance to the mouth, he should perform his usual business. He should bathe daily, anoint his body with oil every day, apply a ‡lathering substance to his body every four days, and the other parts of his body every five or §ten days. All these things should be done without fail, and the sweat of the armpits should also be removed. Meals should be taken in the fore-

*The calls of nature are always performed by Hindoos the first thing in the morning.

†A colour made from lac.

‡This would act instead of soap, which was not introduced until the rule of the Mohammadens.

§After every ten days the body used to be clean shaved.

noon, in the afternoon, and again at night according to custom. After breakfast, parrots and other birds should be taught to speak, and the fighting of cocks, quails and rams should follow. A limited time should be devoted to diversions, *Pithamardas, Vitas, and Vidushakas, and then should be taken the †mid-day sleep. After this the householder, having put on his clothes and ornaments, should, during the afternoon, converse with his friends. In the evening there should be singing; after that the householder, along with his friends, should
* await in his room, previously decorated and perfumed, the arrival of the woman that may be attached to him, or may send a female messenger for her, or go for her himself. After her arrival at his house, he and his friends should welcome her, and entertain her with a loving and agreeable conversation. Thus end the duties of the day.

* These are characters generally introduced in the Hindoo drama ; their characteristics will be explained further on.

† Mid-day sleep is only allowed in summer, when the nights are short.

The following are the things to be done occasionally as diversions or amusements :

1. Holding *festivals in honour of different Deities.
2. Social gatherings of both sexes.
3. Picnics.
4. Other social diversions.

Festivals.

On some particular auspicious day, an assembly of citizens should be convened in the temple of †Saraswati. There the skill of singers and others who may have recently come to the town should be tested, and the following day they should be given some rewards. After this they may either be retained or dismissed, according as their performances are liked or not by the as-

*These are very common in all parts of India.

† In the Asiatic Miscellany and in Sir W. Jones's works, will be found a spirited hymn addressed to this goddess, who is adorned as the patroness of the fine arts, especially of music and rhetoric, as the inventress of the Sanskrit language, etc., etc. She is the goddess of harmony, eloquence and language and is somewhat analogous to Minerva. For further information about her, see Edward Moore's 'Hindoo Pantheon.'

sembly. The members of the assembly should keep in concert, both in times of distress as well as in times of prosperity, and it is also the duty of these citizens to show hospitality to those strangers who may have come to the assembly. What is said above should be understood to apply to all the other festivals which may be held in honour of the different Deities, according to the fixed rules.

Social Gatherings.

When men of the same age, disposition and talents, fond of the same diversions, and with the same degree of education, sit together in company with public women, or in an assembly of citizens, or at the abode of one among themselves, and engage in agreeable discourse with each other, such is called a sitting in company or a social gathering. The objects of discourse are to be the completion of verses half composed by others, and testing the knowledge of one another in the various arts. The women who may be the most beautiful, who may like the same things that the men like, and who may have power to attract the minds of others, are here done homage to.

Drinking Parties

Men and women should drink in one another's houses. And here the men should cause the *public women to drink, and should then drink themselves, liquors such as the Madhu, Aireya, Sara and Asava, which are of bitter and sour taste; also drinks concocted from the bark of the various trees, with fruits and leaves.

* The public women or courtesans (Vaisya) of the early Hindoos have often been compared with the Hetera of the Greeks. The subject is dealt with at some length in H. H. Wilson's 'Select Specimens of the Theatre of the Hindoos,' in two volumes, Turner & Co., 1871. It may be fairly considered that the courtesan was one of the elements, and an important element too, of early Hindoo society and that their education and intellect were both superior to that of the women of the household. Wilson says, "By the Vaisya, or courtesan, however, we are not to understand a female who has disregarded the obligation of law or the precepts of virtue; but a character reared by state of manners unfriendly to the admission of wedded females into society, and opening is only at the expense of reputation to women who were trained for association with men by personal and mental acquirements to which the matron was a stranger."

Going to Gardens or Picnics.

In the forenoon, men, having dressed themselves, should go to gardens on horse-back accompanied by public women and followed by servants. And having done there all the duties of the day, and passed the time in various agreeable diversions, such as the fighting of quails, cocks and rams and other spectacles, they should return home in the afternoon in the same manner, bringing with them beautiful bunches of flowers, etc.

The same also applies to the bathing in summer in water from which wicked or dangerous animals have previously been taken out, and which has been built in on all sides.

Spending nights playing with dice, going out on moonlight nights, keeping the festive day in honour of spring, plucking the sprouts and fruits of the mango trees, eating the fibres of the lotus, eating the tender ears of corn, holding picnics in the forests when the trees get their new foliage, the Udakakashvedika or sportive play in the water, decorating each other with flowers of, the Kadamba tree, and many

other sports which may either be known to the whole country, or be peculiar to a particular part of it—these and similar other amusements should always be carried on by citizens.

The above-noted amusements should be followed by a person who diverts himself alone in company with a courtesan as well as by a courtesan who can do the same in company with her maid servants or with citizens.

A *Pithamarda is a man without land or wealth, alone in the world, whose property consists only of his †Malikan, some lathering substance and a red cloth, who comes from a good country, and who is skilled in all the arts; and by teaching these arts is received in the company of the citizens, and in the abode of public women.

A ‡Vita is a man who has enjoyed the pleasures of fortune, who is a compatriot of

*According to this description a Pithamarda would be a sort of professor of all the arts, and as such, received as the friend and confidant of the citizens.

†A seat in the form of the letter T.

‡The Vita is supposed to represent somewhat the character of the Parasite of the Greek comedy. It is possible that he was retained about the person

the citizens with whom he frequently associates, who is possessed of the qualities of a householder, who has his wife with him, and who is honoured in the assembly of citizens and in the abode of public women, and lives on their means and on them.

A *Vidushaka (also called a Vaihasaka, *i. e.*, one who provokes laughter) is a person only acquainted with some of the arts, who is a jester and who is trusted by all.

These persons are employed in matters of quarrels and reconciliations between citizens and public women.

of the wealthy and dissipated as a kind of private instructor, as well as an entertaining companion.

*Vidushaka is evidently the buffoon and jester. Widdon says of him that he is the humble companion, not the servant, of a prince or man of rank, and it is a curious peculiarity that he is always a Brahman. He bears more affinity to Sancho Panza, perhaps, than any other character in Western fiction resembling him in his combination of shrewdness and simplicity, his fondness of good living and his love of ease. In the dramas of intrigue he exhibits some of the talents of Mercury, but with less activity and ingenuity, and occasionally suffers by his interference. According to the technical definition of his attributes he is to excite mirth, being ridiculous in person, age and attire.

This remark applies also to female beggars, to women with their heads shaved, to adulterous women and to old public women skilled in all the various arts.

Thus a citizen living in his town or village, respected by all, should call on persons of his own caste who may be worth knowing. He should converse in society, and gratify his friends by his company and oblige others by rendering his assistance to them in every way.

There are some verses on this subject as follows :—

A citizen discoursing, not entirely in the Sanskrit Language, nor wholly in the dialects of the country, on various topics in society, obtains great respect. The wise should not resort to a society disliked by the public, governed by no rules, and intent on the destruction of others. But a learned man living in a society which acts according to the wishes of the people, and which has pleasure for its only object is highly respected in this world.*

*This chapter of Kama Sutra is of interest to us in so far as it conveys a picture of the mode of living of the people of India and how they passed their days in the first centuries of the Christian era.

CHAPTER IV.

About * Nayikas and Friends and Messengers

When Kama is practised by men of the four castes according to the rules of the Holy-Writ, (*i. e.* by lawful marriage) with virgins of their own caste, it then becomes a means of acquiring lawful progeny and good fame, and it is not also opposed to the customs of the world. On the contrary, the practice of Kama with women of higher castes, and with those previously enjoyed by others, even though they be of the same caste, is prohibited. But the practice of Kama with women of lower caste, with public women, and with women who are twice † married, is neither enjoined nor prohibited. The object of practising Kama with such women is pleasure only.

Nayikas, therefore, are of three kinds, *viz.* maids, women twice married, and public women. Gonikaputra has expressed an

*Nayika means a woman who, in the time of Vatsyayana, could be resorted to by a citizen without his infringing the religious laws or the laws of the country.

†This term does not apply to a widow, but

opinion that there is a fourth kind of Nanyika, *viz.*, a woman who is resorted to on some special occasions even though she be previously married to another. These special occasions are when a man thinks thus:—

(a) This woman is self-willed, and has been previously enjoyed by many others besides myself. I may, therefore, safely resort to her as to a public woman though she belongs to a higher caste than mine, and, in so doing I shall not be violating the ordinances of Dharma ;

Or thus :—(b) This is a twice-married woman and has been enjoyed by others before me ; there is, therefore, no objection to my resorting to her ;

Or thus :—(c) This woman has gained the heart of her great and powerful husband, and exercises a mastery over him who is a friend of my enemy ; if, therefore, she becomes united with me, she will cause her husband to abandon my enemy ;

Or thus :—(d) This woman is sure to turn the mind of her husband, who is very powerful, in my favour, he being at present disaf-

to a woman who has probably left her husband and is living with some other person as a married woman.

fects towards me, and intent on doing me some harm.

Or thus :—(e) By making this woman my friend I shall gain the object of some friend of mine, or shall be able to effect the ruin of some enemy, or shall accomplish some other difficult purpose :

Or thus :—(f) By being united with this woman I shall kill her husband and so obtain her vast riches which I covet ;

Or thus :—(g) The union of this woman with me is not attended with any danger, and will bring me wealth, which, on account of my poverty and inability to support myself, I am very much in need ; I shall therefore, obtain her vast riches in this way without any difficulty ;

Or thus :—(h) This woman loves me ardently, and knows all my weak points ; if, therefore, I am unwilling to be united with her, she will make my faults public, and thus tarnish my character and reputation. Or she will bring some gross accusation against me from which it may be hard to clear myself, and I shall be ruined. Or perhaps she will detach from me her husband, who is powerful, and yet under her control and

will set him up as my enemy, or will herself join the latter ;

Or thus :—(i) The husband of this woman has violated the chastity of my wives ; I shall therefore, return that injury by seducing his wives ;

Or thus :—(j) By the help of this woman I shall kill an enemy of the king, who has taken shelter with her, and whom I am ordered by the King to destroy ;

Or thus :—(k) The woman whom I love is under the control of this woman. I shall through the influence of the latter, be able to get at the former ;

Or thus :—(l) This woman will bring to me a maid who possesses wealth and beauty, but who is hard to get at, being under the control of another ;

Or lastly thus :—(m) My enemy is a friend of this woman's husband ; I have, therefore, cause to join her, as I will thus create an enmity between her husband and him.

For these and similar other reasons, different kinds of Nayikas may be resorted to, but it must be distinctly understood that such a resort is only an exception to the general rule (adopted for very potent rea-

sons, personal or political), and in no case the man should have recourse to these Nayikas for the mere gratification of carnal desires. The only females who can legitimately be resorted to by a man are one's own wife and the public woman.

Charayana thinks that under these circumstances, there is also a fifth kind of Nayika, *viz.*, a woman who is kept by a minister, or who repairs to him occasionally.*

Survarnanabha further adds that a woman who passes the life of an ascetic and is in the condition of a widow may be considered as a sixth kind of Nayika.

Ghotakamukha says that the daughter of a public woman, and a female servant who are still virgins, form the seventh kind of Nayika.

Gonardiya puts forth his doctrine that a woman born of a good family, after she has come of age, is an eighth kind of Nayika.

But these four latter kinds of Nayikas do not differ much from the first four kinds of them as there is no separate object in resorting to them. Therefore, Vatsyayana is of opinion that there are only four kinds of Nayika, *i. e.*, the maid, the twice-married

*What is known as a 'mistress' at the present day.

woman, the public woman, and the woman resorted to for a special purpose and the restrictions given above in the matter of resorting to them apply to one and all. *

The following women are not to be enjoyed :—

A leper.

A lunatic.

A woman turned out of caste.

A woman who reveals secrets.

A woman who publicly expresses desire for sexual intercourse.

A woman who is extremely white.

A woman who is extremely black.

A woman who is a near relation.

A bad-smelling woman.

A woman who is a female friend.

A woman who leads the life of an ascetic.

Lastly, the wife of a relation, or a friend, or of a learned Brahman, and of the king.

The followers of Babhravya say that any woman who has been enjoyed by five men is a fit and proper person to be en-

*The different definitions of a Nayika given by Vatsyayana and others evidently sound strange to our ears and our present code of morality would not allow us to resort to any woman for any of the reasons advanced by these ancient writers on sex.

joyed. But Gonikaputra is of opinion that even when this is the case, the wives of a relation, of a learned Brahman, and of a king should be excepted.

The following are the kinds of friends:
One who has played with you in the dust,
i. e., in childhood.

One who is bound by an obligation.

One who is of the same disposition and
fond of the same things.

One who is a fellow student.

One who is acquainted with your secrets
and faults and whose faults and secrets
are known to you.

One who is a child of your nurse.

One who is brought up with you.

One who is an hereditary friend.

One whose Guru (religious teacher) is the
same as yours.

These friends should possess the following qualities:—

They should be truthful.

They should not be changed by time.

They should be favourable to your designs.

They should be firm.

They should be free from covetousness.

They should not be capable of being gained over by others.

They should not reveal your secrets.

Charayana says that citizens form friendship with washermen, barbers, cowherds, florists, druggists, betel-leaf sellers, tavern keepers, Pithmardas, Vitas and Vidushakas, as also with the wives of these people.

A messenger should possess the following qualities:—

Skilfulness, Boldness.

Knowledge of the intention of men by their outward signs.

Freedom from shyness.

Knowledge of the exact meaning of what others do or say.

Good manners.

Knowledge of appropriate time and place for doing different things.

Ingenuity in business. Quick comprehension.

Quick application of remedies.

And this part ends with a verse:—

“The man who is ingenious and wise, who is accompanied by a friend, and who knows the intentions of others, as also the proper time and place for doing everything, can gain over easily, even a woman who is very hard to obtain.”

PART II.

CHAPTER I

On Sexual Love.

The union between a man and a woman is of different kinds according to:—

- (1) The size of the body and dimensions of organs.
- (2) Force of desire or passion.
- (3) Time.

Kinds of Union.

Man is divided into three classes, *viz.*, the hare man, the bull man and the horse man, according to the size of his generative organ.

Similarly a woman also is either a female deer, a mare, or a female elephant.

There are thus three equal unions between persons of corresponding dimensions, and there are six unequal unions, when the dimensions do not correspond, or nine unions in all, as the following table shows:—

Equal.				Unequal.			
Hare	...	Deer	...	Hare	...	Mare.	
Bull	...	Mare	...	Hare	...	Elephant.	
Horse	...	Elephant	...	Bull	...	Deer.	
				Bull	...	Elephant.	
				Horse	...	Deer.	
				Horse	...	Mare.	

In these unequal unions, when the male exceeds the female in point of size, his union with a woman who is immediately next to him in size is called *high union*, and is of two kinds; while his union with the woman most remote from him in size is called the *highest union*, and is of one kind only. On the other hand, when the female exceeds the male in point of size, the union is called a *Low union* and with a man most remote from her in size is called the *lowest union*, and is of one kind only.

In other words, the horse and mare, the bull and deer, form the *high union* while the horse and deer form the *highest union*.

On the female side, the elephant and bull, the mare and the hare, form low unions, while the elephant and the hare make the lowest union.

There are, then, nine kinds of union according to dimensions. Amongst all these, equal union are the best, those of a superlative degree, *i.e.*, the highest and the lowest, are the worst, and the rest are middling and with them the *high are better than the low.

There are also nine kinds of union according to the intensity of desire or capacity for sex exercise, as follows:—

Equal.		Unequal.	
Small ...	Small ...	Small ...	Middling ...
Middling	Middling ...	Small ...	Intense ...
Intense ...	Intense ...	Middling ...	Small ...
		Middling ...	Intense ...
		Intense ...	Small ...
		Intense ...	Middling ...

*High unions are said to be better than low ones, for in the former it is possible for the male

A man is called a man of small passion whose desire at the time of sexual union is not great, whose semen is scanty, and who cannot bear the warm embraces of his wife.

Those who differ from this temperament are called men of middling passion, while those of intense passion are full of desire.

In the same way, women are supposed to have the three degrees of feeling as specified above.

Lastly, according to time, there are three kinds of men and women, *viz.*, the short-timed, the moderate-timed and the long-timed and of these, as in the previous statement, there are nine kinds of union.

But on this last head there is a difference of opinion about the female which should be stated.

Auddalika says, "Females do not emit as males do. The males simply remove their desire while the females, from their consciousness of desire, feel a certain kind of pleasure, which gives them satisfaction, but

to satisfy his own passion without injuring the female, while in the latter it is difficult for the female to be satisfied by any means.

it is impossible for them to tell you what kind of pleasure they feel. The fact from which this becomes evident, is that males, when engaged in coition, cease of themselves after emission, and are satisfied but it is not so with females."

The opinion is, however, objected to on the ground that if a male be long-timed, the female loves him the more, but if he be short-timed, she is dissatisfied with him and this circumstance, some say, would prove that the female emits also.

But this opinion does not hold good for, if it takes a long time to allay a woman's desire, and during this time she is enjoying great pleasure, it is quite natural then that she should wish for its continuation. And on this subject there is a verse as follows:—

"By union with men the desire for sex exercise or passion of women is satisfied, and the pleasure derived from the consciousness of it is called their satisfaction."

The followers of Babhravya, however, say that the semen of women continues to be discharged from the beginning of the sexual union to its end, and it is right that it should be so, for if they had no semen there would be no conception.

To this there is an objection. In the beginning of coition, the passion of the woman is middling, but by degrees her passion increases till she is so engrossed in the act that she forgets herself completely and it is only then that she arrives at her orgasm.

This objection, however, does not hold good, for even in ordinary things that revolve with great force, such as a potter's wheel, or a top, we find that the motion at first is slow, but by degrees it becomes very rapid. In the same way, the passion of the woman having gradually increased, she finally wishes for the discontinuation of the act, when all the semen has fallen away. And there is a verse with regard to this as follows :--

"The fall of the semen of men takes place only at the end of coition, while the semen of the woman falls continually, and after the semen of both has fallen away, then they wish for the discontinuance of coition."*

*During sexual excitement the Bartholin and other smaller glands in a woman pour out a mucus-like fluid which goes by the name of the pre-coital fluid and is intended by nature to act as a

Lastly, Vatsyayana is of opinion that the semen of the female falls in the same way as that of the male.*

Now, some may ask here:—‘ If men and women are beings of the same kind and are engaged in bringing about the same result, why should they have different works to do? ’

Vatsyayana says that this is so because the ways of working as well as the consciousness of pleasure in men and women are different. The difference in the way of working, by which men are the actors and women are the persons acted upon, is owing to the nature of the male and female, otherwise the actor would be sometimes the per-

lubricant to the vaginal walls for the easy union of the organs in the sexual act. It appears that the ancient writers took this precoital fluid for the semen of the woman which is not right from the physiological point of view. The modern view is that, strictly speaking, the woman does not discharge any seminal fluid at all. At her climax she has nervous orgasm accompanied, perhaps, by a little discharge of thick mucus from the uterus.

*By this, Vatsyayana perhaps means that the orgasm in man and woman is similar in many respects, only there is no discharge of semen in woman resembling the discharge of semen in man.

son acted upon, and *vice versa*. And from this difference in the ways of working follows the difference in the consciousness of pleasure, for a man thinks, "This woman is united with me," and a woman thinks, "I am united with this man."

It may be said that if the ways of working in men and women are different, why should not there be a difference even in the pleasure they feel and which is the result of those ways.

But this objection is groundless, for the person acting and the person acted upon being of different kinds, there is a reason for the difference in their ways of working but there is no reason for any difference in the pleasure they feel, because they both naturally derive pleasure from the act they *perform.

* This is a long dissertation very common among Sanskrit authors, both when writing and talking socially. They start certain propositions, and then argue for and against them. What it is presumed, the author means, is that, though both men and women derive pleasure from the act of coition, the way it is produced is brought about by different means, each individual performing his or her own work in the matter, irrespective of the other, and each deriving the individual conscious-

On this again some may say that when different persons are engaged in doing the same work, we find that they accomplish the same end or purpose; while, on the contrary, in case of men and women we find that each of them accomplishes his or her own end separately and this is inconsistent. But this is a mistake, for we find that sometimes two things are done at the same time, as for instance in the fighting of rams, both the rams receive the shock at the same time on their heads. The same thing happens in throwing one wood apple against another or when two wrestlers fight. If it is said that in these cases the things employed are of the same kind, it is answered that even in the case of man and woman, the nature of the two persons is the same. And as the difference in their ways of working arises from the difference of their conformation only, it follows that men experience the same kind of pleasure as women do.

ness of pleasure from the act they mutually perform. There is a difference in the work that each does, and a difference in the consciousness of pleasure that each has, but no difference in the pleasure they feel, for each feels that pleasure to a greater or lesser degree.

There is also a verse on this subject as follows:—Man and woman being of the same nature, feel the same kind of pleasure and, therefore, a man should marry such a woman as will love him ever afterwards.

The pleasure of man and woman being thus proved to be of the same kind, it follows that in regard to time, there are nine kinds of sexual intercourse in the same way as there are nine kinds according to the force of passion.

There being thus nine kinds of union with regard to dimensions, force of passion, and time, respectively, by making combinations of them, innumerable kinds of union would be produced. Therefore, in each particular kind of sexual union, men should use such means as they may think suitable for the occasion.*

* This paragraph should be particularly noted for it specially applies to married men and their wives, as so many men utterly ignore the feelings of women, and never pay the slightest attention to the passion of the latter. To understand the subject thoroughly it is absolutely necessary to study it, and then a person will know that, as dough is prepared for baking, so must a woman be prepared for sexual intercourse, if she is to derive satisfaction from it.

At the first time of sexual union the passion of the male is intense, and his time is short, but in subsequent unions on the same day the reverse of this is the case. With the female, however, it is the contrary for, at the first time, her passion is weak, and therefore, her time is long, but on subsequent occasions on the same day, her passion is intense and her time short, until her passion is satisfied.

On Different Kinds of Love

Men learned in the humanities are of opinion that love is of four kinds, *viz*:—

1. Love acquired by continual habit.
2. Love resulting from imagination.
3. Love resulting from belief.
4. Love resulting from the perception of external objects.

I. Love resulting from the constant and continual performance of some act is called love acquired by constant practice and habit, as for instance, the love of sexual intercourse, the love of hunting, the love of drinking, the love of gambling, etc., etc.

2. Love which is felt for things to which we are not habituated, and which proceeds entirely from ideas, is called love resulting

from imagination, as for instance, that love which some men and women and eunuchs feel for embracing, kissing, etc., etc.

3. The Love which is mutual on both sides, and which proves to be true when each looks upon the other as his or her very own, such is called 'love resulting from belief' by the learned.

4. The Love resulting from the perception of external objects is quite evident and well known to the world, because the pleasure which it affords is superior to the pleasure of the other kinds of love, which exists only for its sake.

What has been said in this chapter upon the subject of sexual union is sufficient for the learned, but for the edification of the ignorant, the same will now be treated at length and in detail.

CHAPTER II

On the Embrace

The part of the Kama Shastra which treats of sexual union, is also called Chatushshashti *i. e.*, 'sixty four.' Some of the authors say that it is called so because it contains 64 chapters. Others are of opinion that the author of this part being a person named Panchala, and the person who recited the part of the Rig Veda called Dashatapa, which contains 64 verses, being also called Panchala, the name "Sixty four" has been given to the part of the work in honour of Rig Veda. The followers of Babhravya say on the other hand that this part contains eight subjects, *viz.*, the embrace, the kissing, licking, scratching with the nails or fingers, biting, lying down, making various sounds and playing the part of a man. Each of these subjects being of eight kinds, and eight multiplied by eight being sixty-four, this part is therefore named 'sixty-four.' But Vatsyayana affirms that as this part also contains the following subjects *viz.*, striking, crying, the acts of man during congress, the various kinds of congress,

and other subjects, the name 'Sixty-four' is given to it only accidentally. As, for instance, we say this tree is "Saptaparna" or seven-leaved, this offering of rice is, "Panchvarana," or five coloured, but the tree has not seven leaves, neither has the rice five colours.

However, the part *Chatushshasbti i. e.* 'sixty-four' is now treated of, and the embrace, being the first, will now be considered.

Now embrace which indicates the mutual love between a husband and wife, is of four kinds:—

(1) Touching; (2) Piercing; (3) Rubbing; (4) Pressing.

The action in each case is denoted by the meaning of the word which stands for it.

1. When a man under some pretext or other goes in front or alongside of a woman and touches her body with his own, it is called the "Touching embrace."

2. When a woman is in a lonely place and bends down as if to pick up something, and pierces, as it were, a man sitting or standing, with her breasts, and the man in return takes hold of them, it is called a "Piercing embrace."

The above two kinds of embrace take place only between persons who do not, as yet, speak freely with each other.

3. When two lovers are walking together slowly, whether in the dark, or in a place of public resort, or in a lonely place, and rub their bodies against each other, it is called a "Rubbing embrace."

4. When on the above occasions one of them presses the other's body forcibly against a wall or pillar, it is called a Pressing embrace."

The two last embraces are peculiar to those who know the intentions of each other.

At the time of the meeting between husband and wife, the four following kinds of embrace are used, viz :--

- (1) Jataveshitak or the twining of a creeper.
- (2) Vikshadhirudhika, or climbing a tree.
- (3) Tila tandulaka, or the mixture of sesamum-seed with rice.
- (4) Kshiraniraka, or milk and water embrace.

1. When the wife, climbing to her husband as a creeper twines round a tree,

bends his head down to her with the desire of kissing him and slightly making the sound of *sut-sut*, embraces him, and looks lovely towards him, it is called an embrace like the "Twining of the Creeper."

2. When a woman, having placed one of her feet on the foot of her lover, and the other one on one of his thighs, passes one of her arms round his back and the other on his shoulders, makes slightly the sounds of cooing and singing, and wishes, as it were, to climb up him in order to have a kiss, it is called an embrace like the "Climbing of a tree."

These two kinds of embrace take place when the man is standing.

3. When the lovers lie on a bed, and embrace each other so closely that the arms and thighs of the one are encircled by the arms and thighs of the other, and are, as it were, rubbing up against them, this is called an embrace like the "Mixture of Sesamum-seed with Rice."

4. When a man and a woman are very much in love with each other, and, not thinking of any pain or hurt, embrace each other, as if they were entering into each other's body either while the woman is

sitting on the lap of the man, or in front of him, or on a bed, then it is called an embrace like a "Mixture of Milk and Water."

These two kinds of embrace take place at the time of sexual union.

Babhravaya has thus related to us the above four kinds of embrace.

Suvarnanabha, moreover, gives us four ways of embracing simple members of the body, which are:—

1. The embrace of the thighs.

2. The embrace of the jaghana, that is, the part of the body from navel downward to the thigh.

3. The embrace of the breasts.

4. The embrace of the fore-head.

(a) When one of the two lovers presses forcibly one or both of the thighs of the other between his or her own, it is called "The embrace of Thighs."

(b) When the husband presses the jaghana or middle part of the wife's body against his own, and showers his kisses on her cheeks, lips, bosom, neck, forehead or the hair which is loose and flowing, it is called the "Embrace of the Jaghana."

- (c) When a man places his breast with the breasts of a woman and presses her, it is called the "Embrace of the Breasts."
- (d) When either of the lovers touches the mouth, the eyes and the forehead of the other with his or her own, it is called the "Embrace of the Forehead."

Some say that even shampooing is a kind of embrace, because there is a touching of bodies in it. But Vatsyayana thinks that since shampooing is performed at a different time, and for a different purpose, and as it is also of a different character, it cannot be said to be included in the embrace.

There are also some verses on the subject as follows:—

The whole subject of embracing is of such a nature that men who ask questions about it, or who hear about it, or who talk about it, acquire thereby a desire for enjoyment. Even those embraces, that are not mentioned in the Kama Shastra, should be practised by a husband at the time of sexual union, if they are in any way conducive to the increase of love. The rule of the

Shastra apply as long as the passion of man is middling, but when the wave of love is once set in motion. there is then no shastra and no order. Any action on the part of the husband or the wife which creates love or intensifies it on the other side, is perfectly in accordance with the rules of the Kama Shastra, though that action be described in the Kama Shastra or not.

CHAPTER III.

On Kissing

It is mentioned by some that there is no fixed time or order between the embrace, the kiss and the other love actions but that all these things should be done generally before sexual union takes place, while making the various sounds which are appropriate at the time of the union. Vatsyayana, however, thinks that anything may take place at any time, for love does not care for time and order.

On the occasion of the first congress between a husband and wife, kissing and the other things mentioned above should be done moderately *i.e.*, they should not be continued for a long time, and should be done alternately. On subsequent occasions, however, the reverse of all this may take place, and moderation will not be necessary, *i.e.*, they may be continued for a long time, and for the purpose of kindling love they may all be done at the same time.

The following are the places for kissing *viz.*, the forehead, the eyes, the cheeks, the throat, the bosom, the breasts, the lips and

the interior of the mouth. Moreover, the people of the Lat country kiss also on the following places, *viz.*, the joints of the thighs, the arms and the navel. But Vatsyāyana thinks that though kissing is practised by these people in the above places on account of the intensity of their love, and the customs of their county, it is not fit to be practised by all.

Now in the case of a young wife there are three sorts of kisses :—

(1) The Nominal kiss; (2) The Throbbing kiss; and (3) The Touching kiss.

1. When the girl only touches the mouth of her lover with her own but does not herself do anything, it is called the "Nominal Kiss."

2. When the girl setting aside her bashfulness a little, wishes to touch the lip that is pressed into her lower lip, but not the upper one, it is called the "Throbbing Kiss."

3. When the girl touches her lover's lips with her tongue and having shut her eyes, places her hands on those of her lover, it is called the "Touching Kiss."

Other authors describe four kinds of kisses.

(1) The Straight kiss. (2) The Bent Kiss. (3) The Turned Kiss. (4) The Pressed Kiss.

1. When the lips of the two lovers are brought into direct contact with each other, it is called a "Straight Kiss."

2. When the heads of two lovers are bent towards each other, and when so bent, kissing takes place, it is called a "Bent Kiss."

3. When one of them turns up the face of the other by holding the head and chin and then kisses, it is called, a "Turned Kiss."

4. Lastly, when the lower lip is pressed with much force, it is called, a "Pressed Kiss."

There is also a fifth kind of kiss called the 'Greatly-pressed Kiss,' which is effected by taking hold of the lower lip between two fingers, and then after touching it with the tongue, pressing it with great force with the lip.

As regards kissing, a wager may be laid as to who will get hold of the lips of the other first. If the woman loses, she should pretend to cry, should keep her lover off by shaking her hands, and turn

away from him and dispute with him saying, "Let another wager be laid." If she loses this a second time, she should appear doubly distressed, and when her lover is off his guard or asleep, she should get hold of his lower lip, and hold it in her teeth, so that it should not slip away, and then she should laugh, make a loud noise, deride him, dance about, or do whatever she likes in a joking way, moving her eyebrows, and rolling her eyes. Such are the wagers and quarrels as far as kissing is concerned, and the same may be applied with regard to the pressing or scratching with the nails and fingers, biting and striking. All these, however, are peculiar only to men and women who love each other intensely.

When a man kisses the upper lip of a woman, while she, in return, kisses his lower lip, it is called the 'Kiss of the upper lip.'

When one of them takes both the lips of the other between his or her own, it is called a "Clasping Kiss."

A woman, however, only takes this kind of kiss from a man who has no moustache. And on the occasion of this kiss, if one of them touches the teeth, the tongue, and the palate of the other, with his or her tongue, it is

called the "Fighting of the Tongue." In the same way, the pressing of the teeth of the one against the mouth of the other is to be practised.

Kissing is of four kinds *viz.*, moderate, contracted, pressed and soft, according to the different parts of the body which are kissed, for different kinds of kisses are appropriate to different parts of the body.

When the wife looks at the face of her partner while he is asleep, and kisses it to show her intention or desire, it is called a "Kiss that kindles Love."

When a woman kisses her lover while he is engaged in business, or while he is quarrelling with her, or while he is looking at something else, so that his mind may be turned away, it is called a 'Kiss that turns.'

When the husband coming home late at night kisses his beloved, who is asleep or in bed, in order to show her his desire, it is called a "Kiss that awakens." On such an occasion the woman may pretend to be asleep at the time of her lover's arrival, so that she may know his intention and obtain respect from him.

When a person kisses the reflection of the person he or she loves, in a mirror, in

water, or on a wall, it is called a "Kiss showing the intention."

When a person kisses a child sitting on his lap, or a picture, or an image, or figure, in the presence of the person beloved by him, it is called a "Transferred Kiss."

When at night at a theatre, or in an assembly of caste men, a man coming up to a woman kisses a finger of her hand if she be standing or a toe of her feet if she be sitting, or when a woman is shampooing her lover's body, places her face on his thigh (as if she was sleepy) so as to inflame his passion, and kisses his thigh or great toe, it is called a "Demonstrative Kiss."

There is also a verse on this subject as follows:—

"Whatever things may be done by one of the lovers to the other, the same should be returned by the other, *i. e.*, if the woman kisses her husband, he should kiss her in return, if she strikes him, he should strike her in return."

CHAPTER IV.

On Pressing or Marking or Scratching with Nails.

The husband who would like to keep the love of his wife all to himself, should press with nails or scratch with them the different erotic parts[¶] of her body as well as kiss all those parts every time he seeks an embrace. By these means the wife gets prepared for the sexual act, reaches her orgasm quickly, and loves her husband fervently.

Pressing with the nails or scratching the body with them is done on the following occasions. On the occasion of sexual embrace, at the time of setting out on a journey, on the return from a journey, at a time when the wife, previously angry, is reconciled, and lastly, whenever the woman demands it.

But pressing and scratching with the nails is not an usual thing except with those couples who are intensely passionate, or with men intensely fond of their wives. It is employed together with biting by those to whose wives the practice is agreeable.

Pressing with the nails is of the following eight kinds, according to the forms of the marks which are produced, *viz.* :—

(1) Sounding. (2) Half Moon. (3) A Circle. (4) A Line. (5) A Tiger's nail or claw. (6) A Peacock's foot. (7) The jump of a hare. (8) The leaf of a blue lotus.

The places that are to be pressed with nails are as follows :—

The armpit, the throat, the breasts, the lips, the *jaghana* or middle parts of the body, and the thighs. But Suvarnanabha is of opinion that when the impetuosity of passion is excessive, then the places need not be considered.

The qualities of good nails are that they should be bright, well set, clean, entire, convex, soft and glossy in appearance. Nails are of three kinds according to their size, *viz.*,

(1) Small; (2) Middling; (3) Large.

Large nails, which give grace to the hands and attract the hearts of women by their appearance, are possessed by the people of Bengal.

Small nails, which can be used in various ways, and are to be applied only with the

object of giving pleasure, are possessed by the people of the southern districts.

Middling nails, which contain the properties of both the above kinds, belong to the people of the Maharashtra.

1. When a person presses the chin, the breasts, the lower lip, or the *jaghana* of another so softly that no scratch or mark is left, but only the hair on the body becomes erect from the touch of the nails, and the nails themselves make a sound, it is called "Sound-ing or pressing with the Nails."

This pressing is used in the case of a young wife when her husband shampoos her, scratches her head, and wants to tease or frighten her.

2. The curved mark with the nails which is impressed on the neck and the breasts is called the "Half Moon."

3. When the half moons are impressed opposite to each other, it is called a circle. This mark with the nails is generally made on the navel, the small cavities, about the buttocks, and on the joints of thighs.

4. A mark in the form of a small line, and which can be made on any part of the body, is called "A line."

5. This line, when it is curved and made on the breast, is called a 'Tiger's Nail.'

6. When a curved mark is made on the breast by means of the five nails, it is called a 'Peacock's foot.' -This mark is made with the object of being praised, for it requires a good deal of skill to mark it properly.

7. When five marks with the nails are made close to one another near the nipple of the breast, it is called the "Jump of a Hare."

8. A mark made on the breasts or on the lips in the form of a leaf of the blue lotus is called the "Leaf of a blue Lotus."

When the husband is going on a long journey, and makes a mark on the thighs of his wife or on her breasts, the mark is called a "Token of remembrance." On such an occasion, three or four lines are impressed close to one another with the nails.

Here ends the marking with the nails. Marks of other kinds than the above may also be made with the nails, for the ancient authors say, that as there are innumerable degrees of skill among men (the practice of this art being known to all), so there are innumerable ways of marking with the nails, and no one can say with certainty how many

different kinds of marks with the nails do actually exist. The reason for this is, Vatsyayana says, that as variety is necessary in love, so love is to be produced by means of variety. It is on this account that courtezans, who are well acquainted with various ways and means, become so desirable, for if variety is sought in all the arts and amusements, such as archery and others, how much more should it be sought after in the present case.

The marks of the nails should not be made on the bosom of those who have borne children, but particular kinds of marks may be made occasionally on other erotic parts of the body for the remembrance and increase of love.

There are also some verses on the subject as follows:—

“The love of a woman who sees the marks of nails inflicted by her husband on the different parts of her body, even though they are old and almost worn out, becomes again fresh and new. If there be no marks of nails to remind her of her lord's love, then the love is lessened in the same way as when no union takes place for a long time.”

Even when a stranger sees at a distance a young woman with the marks of nails on her *breasts, he is filled with respect for her.

A man, also, who carries the marks of nails and teeth on some parts of his body influences the mind of a woman in much the same way as the marks on a young woman influence the mind of a man as depicted in the preceding verse. In short, nothing tends to increase love as much as the effects of marking with the nails, and biting.

* From this it would appear that the breasts of women were not covered, and this is seen in the paintings in the Ajanta and other caves, where we find that the breasts of royal ladies and others are exposed.

This paragraph means that, when a stranger sees the mark of nails on the bosom of a young woman, he will know that she is married and her husband loves her intensely, and consequently he will respect her, since the ordinances of Dharma demand that a gentleman should respect a married lady.

CHAPTER V.

Other Actions to insure Married Happiness.

The young husband who desires to insure the love of his wife towards him, should know that the sensitive parts in a woman's body that are the centres of erotic sensation are the lips, the cheeks, the breasts, the clitoris and the vaginal orifice, and the actions that excite the nerves of these parts are handling, rubbing, pressing, scratching, pinching, kissing, sucking, and biting. These actions performed at suitable centres prepare the wife for the marital act and make her reach her climax quickly.

Kissing as an action preparatory to sexual embrace has been known from times immemorial, but Vatsyayana is of opinion that all the parts that can be kissed, can also be, and it is better that they should be, slightly bitten. Biting is only a form of intensified kissing and it should be so gentle as to produce only a pleasurable sensation in the woman and no discomfort.

The places that can be kissed but should not be bitten are the upper lip, the interior of the mouth and the eyes.

The qualities of good teeth are as follows:—

They should be equal, possessed of a pleasing brightness, capable of being coloured, of good proportions, unbroken and with sharp ends.

The defects of teeth on the other hand are, that they are blunt, protruding from the gums, rough, soft, large and loosely set.

The following are the different kinds of biting:—

1. The hidden bite.
2. The swollen bite.
3. The point.
4. The line of points.
5. The coral and the jewel.
6. The line of jewels.
7. The broken cloud.
8. The biting of the boar.

(1) The biting which is shown only by the excessive redness of the skin that is bitten, is called the "Hidden Bite."

(2) When the skin is pressed down on both sides, it is called the "Swollen Bite."

- (3) When a small portion of the skin is bitten with two teeth only, it is called the "Point."
- (4) When such small portions of the skin are bitten with all the front teeth, it is called the "Line of Points."
- (5) The biting which is done by bringing together the teeth and the lips is called "The Coral and Jewel."
The lip is the coral, and the teeth the jewel.
- (6) When biting is done with all the teeth, it is called the "Line of Jewels."
- (7) The biting which consists of unequal risings in a circle, and which comes from the spaces between the teeth, is called the "Broken Cloud."
- (8) The biting which consists of many broad rows of marks near to one another and with red intervals, is called the "Biting of a Boar." This is impressed on the breasts and the shoulders, and these two last modes of biting are peculiar to persons whose love for their wife is very intense.

The lower lip is the place on which the "Hidden Bite" is impressed. The "Swollen Bite" and the "Coral and the Jewel" bite, are done on the cheeks. Kissing, pressing with the nails, and biting are the ornaments of the left cheek, and when the word cheek is used it is to be understood as the left cheek.

Both the "Line of Points" and the "Line of Jewels" are to be impressed on the throat, the armpit, and the joints of thighs, but the "Line of Points" alone is to be impressed on the forehead and thighs.

The marking with the nails and the biting of the following things, *viz.*, an ornament of the forehead, an ear ornament, a bunch of flowers, a betel leaf, or a tamarind leaf, which are worn by, or belong to the woman that is beloved, are signs of the desire of enjoyment.

Here end the different kinds of biting.

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CHAPTER VI.

On the Different Characteristics of Women of Different Countries.

The temperament of women of different countries differs widely as regards the degree of sexual intensity in them and so, in the affairs of love, a man should do such things as are agreeable to women of different countries.

The women of the central countries *i. e.*, between the Ganges and Jamna, are noble in their character, are not accustomed to unusual practices, and dislike being pressed with nails or being bitten.

The women of the Balhika country are opposed to the women of the central countries in their desires.

The women of the Anantika are fond of unusual pleasure, and have not got good manners.

The women of the Maharashtra are fond of practising the sixty-four arts, they utter low and harsh words, and like to be spoken to in the same way, and have an impetuous desire of enjoyment.

The women of Pataliputra are of the same nature as the women of the Maharashtra, but show their likings only in secret.

The women of the Dravida country, in spite of all attempts to prepare them for the sexual act, are very slow to reach the orgasm.

The women of Vansavali are moderately passionate; they would willingly go through every kind of decent enjoyment but refuse to uncover their bodies, and abuse those who utter low, mean and harsh words.

The women of Avanti hate kissing, marking with the nails, and biting, but they have a fondness for various kinds of sexual union.

The women of Malwa like embracing and kissing, when these actions are performed in a gentle and a becoming manner.

The women of Abhirs, and those of the country about the Indus and five rivers (Punjab), are fond of being kissed and also utter the sound of " zi-zi " when they reach their orgasm in the sexual act.

The women of Aparitika are full of passion, and make slowly the sound ' *Sit.* '

The women of the Lat country have even more impetuous desire, and also make the sound ' *Sit.* '

The women of Stri Rajya, and of Kishola (Oudh), are full of impetuous desire, their semen falls in large quantities and they are fond of taking medicine to make it do so.

The women of the Andhra country have tender bodies, they are fond of enjoyments, and have a liking for voluptuous pleasures.

The women of Gonda have tender bodies, and speak slowly.

Now Suvarnanabha is of opinion that whatever is agreeable to the nature of a particular person, is of more consequence than that which is agreeable to a whole nation, and that, therefore, the peculiarities of the country should not be observed in such cases. The various pleasures, the dress, and the sports of one country are in time borrowed by another, and, in such a case, these things must be considered as belonging originally to that country.

Among the things mentioned above *viz.*, embracing, kissing, etc., those which increase passion should be done first, and those which

are only for amusement or variety should be done afterwards.

There are also some verses on this subject as follows:—

“When a man lovingly bites a woman, she should angrily do the same to him with double force. Thus a “Point” should be returned with a “Line of points,” and a “Line of Points” with a “Broken cloud;” and if she be excessively chafed, she should at once begin a love quarrel with him. At such a time she should take hold of her lover by the hair, and bend his head down, and kiss his lower lip, and then being intoxicated with love, she should shut her eyes and bite him in various places. Even by day and in a place of public resort, when her lover shows her any mark that she may have inflicted on his body, she should smile at the sight of it, and turning her face as if she were going to chide him, she should show him with an angry look the marks on her own body that have been made by him. Thus if men and women act according to each other’s liking, their love for each other will not be lessened even in one hundred years.”

CHAPTER VII

On the various modes of patting and on the sounds appropriate to them.

Patting is a sign of love and admiration. When we love a child or admire him for his beauty or intelligence, we very often pat him. Similarly the young husband, who possesses a lovely girl-wife should pat her as often as opportunity permits. Females like being patted by their husbands and lovers. The usual place for patting is the cheek. Patting should be gentle and modest but, if the woman likes it, it may be hard and severe so as to resemble striking. After striking a place, the place may be pressed with the hand. Vatsyayana recommends patting or striking because Vatsyayana thinks that sexual embrace is a kind of love fight between a husband and his wife, and just as thrusts and blows may be employed in an ordinary fight to gain a victory over the enemy, patting and striking may be employed to gain a victory over the wife in the love fight.

But Vatsyayana also gives a warning that all women do not like striking and,

since nothing is to be done by the husband that is disagreeable to the wife, so the intelligent man should carefully note the feelings of the woman after he has struck her in a loving manner and, if he finds that she is seriously displeased with this action of his, he should reconcile her by fervent kisses and never again employ this weapon (striking) in the love fight.

The places in the body of the woman for patting or striking are the following:—

- (1) The cheeks.
- (2) The shoulders.
- (3) The head.
- (4) The space between the breasts.
- (5) The back and nates.
- (6) The pubic region.
- (7) The sides

Striking is of four kinds, *viz* :

- (1) Striking with the back of the hand.
- (2) Striking with the fingers a little contracted.
- (3) Striking with the fist.
- (4) Striking with the open palm of the hand.

As striking imparts a pleasure or a pain sensation, it should be accompanied by an appropriate sound uttered by the

husband when giving a blow, and uttered by the woman immediately on receiving it. The various sounds to be uttered are the following:—

- (1) The sound *Him*.
- (2) The thundering sound.
- (3) The cooing sound.
- (4) The weeping sound.
- (5) The sound *Phut*.
- (6) The sound *Phat*.
- (7) The sound *Sut*.
- (8) The sound *Plat*.

Besides these, there are also words expressive of prohibition, sufficiency, desire of liberation, pain or praise, and to which may be added sounds like those of the dove, the cuckoo, the pigeon, the parrot, the bee, the sparrow, the flamingo, the duck, and the quail, which are all occasionally made use of in the love play.

Blows with the fist are given on the back of the wife while she is sitting on the lap of her husband and she should give blows in return, while making the cooing and the weeping sound; while the woman is engaged in congress, the space between the breasts should be struck with the back of the hand slowly at first and then propor-

tionately to the increasing excitement until the end.

At this time the sound *Him* and others may be made alternately and according to habit. When the man making the sound *Phat*, strikes the woman on the head, with the fingers of his hand a little contracted, it is called *Parasritaka*, which means striking with the fingers of the hand a little contracted. In this the appropriate sounds are the cooing sound, the sound *Phat*, and the sound *Phut*, in the interior of the mouth, and at the end of congress the sighing and weeping sounds. The sound *Phat* is an imitation of the sound of a bamboo being split, while the sound *Phut* is like the sound made by something falling into water. At all times when kissing and such like things are begun, the woman should give a reply with a kissing sound. During the excitement when the woman is not accustomed to striking, she continually utters words expressive of prohibition, and sufficiency, intermingled with the sighing, weeping and thundering sounds. Towards the conclusion of the congress, the breasts, the jaghana and the sides of the wife should be pressed with the open palms of the hand, with some

force, until the end of it; and then sounds like those of the quail or the goose should be made.

There are also two verses on the subject as follows :—

“The characteristics of manhood are said to consist of roughness and impetuosity, while weakness, tenderness, sensibility, and an inclination to turn away from unpleasant things are the distinguishing marks of womanhood. The excitement of passion, and peculiarities of habit may sometimes cause contrary results to appear, but these do not last long, and in the end the natural state is resumed.”

The * wedge on the bosom, the scissors on the head, the piercing instrument on the cheeks, and the pincers on the breasts

*In this paragraph, Vatsyayana very cleverly hints at and condemns the sexual aberration known in these days as “Sadism,” for a full description of which “Psychology of Sex Vol. III.” by Havelock Ellis may be studied.

This paragraph convinces us the more of the great insight of Vatsyayana into the sexual life of the people of his time for, evidently, he had a knowledge of the sexual perversion which came to be known to the people of Europe only in the Nineteenth century.

and sides, may also be taken into consideration with the other four modes of striking, and thus give eight ways altogether. But these four ways of striking with instruments are peculiar to the people of the southern countries, as the marks caused by them are seen on the breasts of their women. They are local peculiarities, but Vatsyayana is of opinion that the practice of them is painful, barbarous, and base, and quite unworthy of imitation.

In the same way, anything that is a local peculiarity should not be adopted always elsewhere; and even in the place where the practice is prevalent, excess of it should always be avoided. Instances of the dangerous use of the instruments named above are abundant in history; for instance, the Panchals killed the courtesan Madhavasena by means of the wedge during congress; King Shatakarvi Shatvahana of the Kuntalas deprived his great Queen Malayvati of her life by a pair of scissors, and Naradeva, whose hand was deformed, blinded a dancing girl by directing a piercing instrument in a wrong way.

There are also two other verses on the subject as follows :—

"About these things there cannot be either enumeration or any definite rule. Congress having once commenced, passion alone gives birth to all the acts of the parties."

Such passionate actions and amorous gesticulation or movements, which arise on the spur of the moment and during sexual intercourse, cannot be defined, and are as irregular as dreams. A horse having once attained the fifth degree of motion goes on with blind speed, regardless of pits, and ditches; and a loving pair become blind with passion in the midst of congress, and go on with great impetuosity, paying not the least regard to excess. For this reason, one who is acquainted with the science of love, and knows his own strength, as also the tenderness, impetuosity and strength of the young woman, should act accordingly. The various modes of enjoyment are not for all times or for all persons and they should only be used at the proper time, in proper countries and places; and they should be proportionate to the health and strength of the person who participates in them."

CHAPTER VIII.

The First Congress.

On the occasion of the first union between a husband and wife, the former should handle the situation very tactfully for Vatsyayana thinks that if he completely wins over his bride in a loving manner on the first night, he wins her love for the whole life. The unseasoned girl is nearly always very bashful and the proper way to obtain her consent for sexual union is through kind words and showering warm kisses upon her. The husband should also repeatedly promise his life-long love to her. If in the storm of his passion the husband uses brutal force to overcome the person of his young wife, it will seriously hurt her feelings and she may never afterwards be made to love him with the same love as a good wife should have for her husband. Now is described the way of how to begin and how to end the first congress.

In the pleasure-room, decorated with flowers, fragrant with perfumes, lit up with a hundred candles, decorated with pictures of scenes of love, containing musical in-

struments and such breath-sweetening substances as betel-leaf and cardamoms, the husband should receive his young bride, who will come bathed and elegantly dressed, and should invite her to take refreshments, and to drink freely. He should then offer her a betel leaf or a cardamom with his own hand or better still place these things in her mouth while looking at her smilingly and in a loving manner. He should then seat her on his left side, and holding her hair, and touching also the end and knot of her garment, he should gently embrace her with his right arm. They should then carry on an amusing conversation on various subjects and may also talk suggestively of things about love and sexual union such as are not mentioned generally in society. They may then sing either with or without gesticulations, and play on musical instruments, talk about the arts, and persuade each other to drink. At last, when the woman is overcome with love and desire, the husband should gently take her to the couch which is already laid in the room with the bed covers white as milk and covered over with a thousand roses and other sweet-smelling flowers and scents and

perfumes. The man should lie on the right side of the bed and the woman should be to his left side.

While the woman is lying on his bed, and is, as it were, obstructed by his conversation, the husband should try to loosen the knot of her under-garment, and when she begins to dispute with him he should overwhelm her with kisses. Then he should touch her with his hands in various places, and gently manipulate various parts of the body. If the woman is bashful, and if it is the first time that they have come together, the man should place his hands between her thighs, which she would probably keep close together, and if she is a very young girl, he should first get his hands upon her breasts, which she would probably cover with her own hands, and under her armpits, and on her back. After this he should take hold of her hair, and hold her chin in his fingers for the purpose of kissing her. On this, if she is a young girl, she will become bashful and close her eyes. Anyhow he should gather from the action of the woman what things would be pleasing to her during congress.

Here Suvarnanabha says that while a man is doing to the woman what he likes

best during congress, he should always make a point of pressing those parts of her body on which she turns her eyes.

When the husband finds himself ready for the sexual act and unable to restrain himself any longer, he should slowly loosen the knot of the under-garment of his young wife and uncover the lower part of her body, all the time showering kisses on her cheeks, lips, forehead, eyes, throat, head and shoulders. He should also touch her fair bosom with his lips. On these manifestations of love continued by the husband for a long time, the whole body of the woman will relax and the wife will give herself up to her loving husband to be operated upon by him as he likes. Her *yoni*, at this time, will also become wet with a slippery fluid and this is a sure sign that the woman is ready for the sexual embrace. Such is the beginning of sexual union.

Having obtained the consent of his wife in the way narrated above, the husband should proceed with the sexual act as described in the coming chapter.

At the end of the congress the wife should clean her person with a napkin and then the lovers with modesty and looking

lovingly at each other, should together go to the bath room. After this, sitting in their own places, they should eat some betel leaves; and the husband should apply with his own hand to the body of the woman some pure sandal wood ointment, or ointment of some other kind.

He should then embrace her with his left arm and with agreeable words should cause her to drink from a cup held in his own hand and also offer her tasteful foods to eat. They can eat sweetmeats or nuts—almonds, pistachio, etc., or anything that is nourishing and according to their liking. They should drink also such things as hot milk, fresh juice of the cocoanut or palm, soup, gruel, extract of meat, the juice of the mango fruit, the extract of the juice of orange mixed with sugar or anything that may be liked in different countries, and known to be sweet, soft, and pure. The lovers may also sit on the terrace of the palace or house, and enjoy the moonlight, and carry on an agreeable conversation on diverse topics. At this time, too, while the woman lies in his lap, with her face towards the moon, the husband should show her the different planets, the morning

star, the polar star, and the seven Rishis, or Great Bear.

This is the end of sexual union.

The signs of the enjoyment and sexual satisfaction of the woman are as follows:—

She moves vigorously, clasps the body of her husband tightly and then relaxes all of a sudden, utters the sound of *si-si* expressive of a pleasurable sensation going on in her body ; she closes her eyes ; she puts aside all bashfulness and shows increased willingness to unite the two organs as closely together as possible. On the other hand, the signs of her want of enjoyment and failure of satisfaction are as follows:—

She shakes her hands, she does not let the man get up, feels dejected, bites the man, kicks him and continues to go on moving after the man has finished. In such cases the husband should rub the *yoni* of the woman with his hand and fingers (as the elephant rubs something with his trunk) before engaging in congress until it is softened and, after this is done, he should proceed with the sexual act.

CHAPTER IX.

The Sexual Act.

It is often said that a young man needs no instruction as to how to perform the sexual act; that nature teaches it to him independently of any teaching by man, or he learns it for himself by observing different animals in union; but Vatsyayana is of opinion that this is a wrong view of the thing, as ignorance of this knowledge in young men has led to many family disasters in the past and wise man is he who draws his conclusion from the past happenings. Since there is no harm but only good in instructing a young man in the arts of love, Vatsyayana believes that all young people who are about to be married should be taught this science in all its details. The proper thing to do is to place the Kama Sutra into the hands of the young man for study and, if he does not understand any passage or chapter, his teacher should explain it to him without feeling shy of it and there is also a verse on the subject :

“A physician without a knowledge of herbs, an accountant without a knowledge

of figures and a married man without a knowledge of Kama Shastra—all of these are worthless.”

And now that it is proved that a young man of marriageable age should be taught how to perform the sexual act, Vatsyayana explains the same in the following :

The various actions by man constituting the sexual act are :

- (1) Touching.
- (2) Friction or churning.
- (3) Union or penetration.
- (4) Pressing.
- (5) Rubbing.
- (6) Movement.
- (7) Sporting.

1. When the organs are brought together properly so that the *lingam* (the male organ) touches the *yoni* (vaginal orifice) perpendicularly, it is called “The Touching” and is the first stage of the sexual act.

The right performance of this first part of the sexual act is only possible if man and woman are both in a suitable posture, otherwise the whole of the sexual act will be wrongly performed, for “if the beginning of a process is wrong, the whole process is

wrong." Therefore, a knowledge of suitable postures is essential for a married pair, and this knowledge may be acquired by studying the next chapter.

The first part rightly performed, next comes friction or churning. This consists in rubbing the glans penis on the *yoni* or vaginal orifice in a circular motion. The man may take the aid of his hand in performing this part of the sexual act. Be it noted that this is a very important part of the whole process inasmuch as it considerably excites the passion of the wife and thus prepares her for the sexual act. Under this action the woman will soon begin to emit her semen, the vaginal passage will become relaxed, soft and slippery, rendering the third part of the act *i. e.* penetration, very easy. The process of churning should be continued indefinitely until either the man is unable to restrain himself from penetration or the wife expresses a wish for the union of the organs.

Next comes the union of the organs, also known as penetration or piercing. And here Vatsyayana gives a word of advice to the young reader. In no case should this part of the drama be played rashly. If penetration

is sudden and abrupt, it may be painful to the wife or it may even injure her internal structure which is very delicate. Therefore, the union should be accomplished by very slow degrees. If the second part of the sexual act has been rightly performed, the man or the woman will experience no pain or trouble in accomplishing the union. If however, the wife is very young and it is the first or second union, the husband will do well to apply some unguent—butter or scented oil to the *yoni* of the woman, as well as anoint his *lingam* with the same lubricating substance. Anyhow, in all cases, *i. e.* whether the wife is young or old, union of the organs should be made by slow degrees, accompanied at every step by such love actions as kissing, handling, pressing, scratching, etc. etc., as detailed in previous chapters. Even in this part of the act the husband may take the help of his hand. This stage of the sexual act should be considered to have been reached when the entire length of the *lingam* is encased in the vagina of the wife.

The fourth part is known as pressing. This is a simple process and consists in keeping the *lingam* pressed in the vagina.

as hard as possible. During this stage of the sexual act the man is required to keep passive, while the woman should be active. Usually the wife will herself begin to move in a swing-like or a circular motion or in any other way convenient and pleasing to her and, moving thus independently, will, in a short time, be in a position to reach her climax. The husband should manage, all this time, to retain himself and the way to do it successfully is to hold the breath, to keep the thoughts centered elsewhere and to take the help of medicines described in the last part of this book. Occasionally *i. e.* at certain intervals, the husband, according to the wish and suggestion of the wife, may move his *lingam* in the vagina in such a manner as to rub the uterus with the glans penis, but this movement should be made keeping the whole length of the *lingam* entirely encased in the vagina and without withdrawing it out even in part. Vatsyayana firmly believes that a little experience will teach the young husband what to do at what time.

The fifth stage of the sexual act is known as movement or giving a blow. This consists in taking a part of the male organ

out of the vagina and sending it back to its original position with some force. This movement may be made at intervals during the fourth stage of the sexual act *i. e.*, pressing. As a general rule, the action of the male should not cause any pain or trouble to the woman but, instead, should be pleasurable to her. If the case is contrary *i. e.*, if the movement described in this paragraph causes pain to the woman, it should be attributed to one of the following causes :—

1. The match between the husband and the wife is not of an equal kind, *i. e.*, if the husband is a *horse*, the wife is a *deer* or, in other words, the male organ of the man is too large for the vagina of the wife. Vatsyayana thinks that this is indeed a very unfortunate state of affairs. Vatsyayana further thinks that if every one were to study *Kama Sutra*, master the rules given therein, and observe the precautions laid there, such unequal and unfortunate matches will not take place.
2. A suitable posture for the sexual union has not been adopted by the

husband and wife ; and this can be remedied by experimenting with other postures as described in the coming chapters and finding out first hand, the one most comfortable.

3. There is a defect in the inner structure of the female parts *i. e.* inflammation or presence of an abscess. This can be remedied by taking the advice of a physician or an old woman trained in the art.

The next and the last stage in the drama of sexual union is literally known as "sporting" and consists of vigorously moving the male organ in a manner explained in the description of the fifth stage. This action by the husband should only begin at a time when the man finds that his wife is just near her climax and should not be discontinued so long as the man does not get discharged himself. And here Vatsyayana offers a very important warning and it is this—that, during the movement, the whole length of the organ should not be taken out of the vagina at each stroke, but only a part of it, say one half, should be taken out.

Vatsyayana believes that if a man follows the directions given in this chapter faithfully, the semen of his wife will fall before him (*i. e.*, she will arrive at her orgasm prior to him) or the semen of both of them will fall at the same time and this is a very happy state of affairs. If, however, the man gets discharged and the semen of the wife has not yet fallen, he should not break the union of the organs but keep his *lingam* pressed in the vagina and allow his wife to move as she likes and relieve herself by her own action. And when the semen of the man is lodged in the vagina, the woman has quicker chances to arrive at her orgasm.

And one final word of Vatsyayana. After the semen of the man and woman has fallen, the husband should not take his male organ out of the vagina but keep it pressed hard therein so long as the organ maintains its stiffness or so long as he desires it. It pleases the woman greatly and causes her to bring forth progeny and the man who does so, subjugates his wife.

When the woman acts the part of a man *i. e.* when the man is supine and the woman adopts the superior position usual to the man, she has the following things to

do in addition to those given above :—

1. The pair of tongs.

2. The top.

3. The swing.

1. When a woman holds the lingam in her *yonî*, draws it in, presses it, and keeps it thus in her for a long time, it is called the "Pair of Tongs."

2. When, while engaged in congress, she turns round like a wheel, it is called the "Top," and this is learnt with practice only.

3. When, on such an occasion, the man lifts up the middle part of his body and the woman turns round her middle part, it is called the "Swing."

When the woman is tired, she should place her forehead on that of her lover, and should thus take rest without disturbing the union of the organs, and when the woman has rested herself, the man should turn round and begin the congress again.

There are some verses on the subject :

"Though a woman is reserved, and keeps her feelings concealed, yet when she

*This circular movement by the woman when she assumes the superior position, is met with in the negroes.

assumes the * superior position, she then shows all her love and desire. A man should gather from the actions of what † disposition she is, and in what way she likes to be enjoyed. A woman during her monthly course, a woman who has been lately confined, and a fat woman should not be made to act the part of a man as injury will be caused to the woman in the first two cases, and to the man in the last case.



*The adoption of superior position by the woman is very common among the French.

†This means that when once the woman starts to play the active role, she will shake off all reserve and will freely indulge in all those love actions that she likes best.

CHAPTER X.

Right Posture.

As has been mentioned in the previous chapter, for an easy and complete union of the sexual organs of the husband and wife, it is necessary that either of them be in a suitable position for the act. Vatsyayana considers that a knowledge of this subject is absolutely necessary for the young man, for he has known of numerous ignorant youngmen in whom the correct form of union never took place although they were married for years.

In many cases, youngmen derive their knowledge from what they observe in animals and then, in their married life, they perform the sexual act like animals—the bull, the dog, or the camel, and since the act performed in this way, does not afford much pleasure either to the man or to the woman, the pair soon become disgusted of the act and the result is unhappiness and no progeny. Therefore, Vatsyayana is even of opinion that this knowledge should not only be imparted to the young man but to the young woman also by either placing *Kama*

Sutra in her hands or asking a married friend to act as instructor.

The best position for the sexual act is for the woman to lie on her back on the floor or couch. If she lies on the couch, the middle portion of it should not be at a lower level than the rest. Vatsyayana is also of opinion that if the woman places a small pillow under her buttocks, it is all the more good. For an easy and complete union of the sexual organs, it is also necessary for the woman to keep her legs wide open to the greatest possible extent. The legs should also be raised and be either in the air, or in the husband's arms, or on the husband's shoulders, or they should clasp the husband round his buttocks. The husband in the beginning of the act, should be in a sitting posture resting on his knees but, after the union of the organs is accomplished in a manner explained in the last chapter, he should come over and above his wife and then he should rest on his knees and elbows, or he may pass his arms round the back of his beloved wife and clasp her. In return, the wife should pass her arms round his back or, catching hold of his buttocks, may direct his movements according to her needs.

This is the position that is the most suitable for most people and this is the position which is adopted by nearly all intelligent persons who have mastered the science of *Kama* ; and Vatsyayana exhorts his readers to stick to this posture unless there be potent reasons for discarding it.

If the match between the husband and the wife be of the highest degree *i. e.*, if the husband is a *horse* and the woman *deer*, the posture explained above will be unsuitable for the woman, for, the union of the organs being very complete in this position, the male organ of the husband may injure the internal structure of the wife or, at any rate, may cause pain to her to a more or less extent. In such a case, the adoption of other positions is advisable and Vatsyayana recommends that, in such instances, either sexual intercourse may be had lying on the sides—the man to the right and woman to the left, and the left leg of the woman placed above the right side of the man; or the usual position may be reversed *i. e.*, the man should lie supine and the wife should be over and above him. In either of these positions, the woman can so control the whole affair that the *lingam* of the husband does

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not cause any pain or hurt to her. Still another position that answers the purpose to some extent is for the woman to lie flat on the couch with her face downwards or lie in a crouching position while the husband should meet her from behind. The position that holds in the animals and, in which the woman will be required to be on all fours, may also be tried and would probably prove satisfactory.

If the match between the husband and the wife is of the lowest order *i. e.*, if the wife is a *she-elephant* and the man a *deer*, the position described in the beginning of this chapter is quite good, or the following position may be adopted and will prove very satisfactory.

The man should squat on the ground or couch with his legs crossed while the woman should sit in his lap facing him and with her right and left leg passing to the left and right side of the man.

This position is also good for those whose wives are slow-timed and reach their orgasm with difficulty, for, in this position the man can retain himself for a longer period and the woman can gain greatly by

originating and controlling the movements herself.

There are other positions in which sexual intercourse is performed while standing—man and woman both standing on the ground and the latter keeping one leg raised up; or the woman sitting on a stool with her legs drawn up, and the man meeting her standing; or the man standing on the ground and supporting the whole weight of the woman with his hands by holding her by the flanks, but Vatsyayana strongly exhorts his readers not to adopt any such position for, in the first place, they are very tiring and do not afford much pleasure to either party; and secondly, the men who resort to such postures suffer from palpitation of the heart, paralysis, trembling of hands and legs, and other disorders of a very serious nature.

And there is also a verse on the subject:—

“Departure from the track beaten by others is always attended by risk and danger.”

CHAPTER XI

Different kinds of Congress.

In this world whose progenitor in *Brahma*, there are good people as well as wicked, there are honest people as well as deceitful, and in consequence of wickedness and deceit prevalent in the world, different kinds of congress are going on—some as the outpouring of true and everlasting love, others as the outcome of transient love, and still others merely for the gratification of the carnal desires. Vatsyayana describes in the following different kinds of congress, for a treatise is not complete unless it propounds all phases of the subject it deals in; but, at the same time, Vatsyayana exhorts at the top of his voice that a householder who wants to attain *Moksha i. e.* liberation, through rightful exercise of *Dharma*, *Artha* and *Kama*, should only resort to “Rightful Congress.”

Congress is of the following kinds:—

1. Rightful congress.
2. Loving congress.
3. Congress of subsequent love.
4. Congress of artificial love.

5. Congress of transferred love.
6. Congress like that of eunuchs.
7. Deceitful congress.
8. Congress of spontaneous love.

1. When congress takes place between a man and a woman who have been married according to the laws of the country and when such a man and woman love each other intensely and the congress is had for the sake of progeny or for affording happiness to the other party rather than for personal pleasure, it is called "Rightful Congress." This is the congress which is enjoined on all good citizens by the Holy-Writ.

2. When a man and a woman who have been in love with each other for some time come together with great difficulty, or when one of the two returns from a journey, or is reconciled after having been separated on account of a quarrel, then congress is called the "Loving Congress," as such a congress is a physical manifestation of love between the hearts.

3. When two persons come together, while their love for each other is still in its infancy, their congress is called the "Congress of subsequent love," since such a congress is likely to lay the foundation of future love.

4. When a man carries on the congress by means of the sixty-four ways, such as kissing, biting, etc., etc., or when a man and a woman come together, though in reality they are both attached to different persons, their congress is then called the "Congress of Artificial Love," for their love actions are not symptomatic of their true desires.

5. When a man, from the beginning to the end of the congress, though having connection with the woman, thinks all the time that he is enjoying another one whom he loves, it is called the "Congress of transferred love." Such an action is not only possible but cases of this kind actually exist.

6. Congress between a man and a female water carrier, or a female servant of a caste lower than his own, lasting only until the desire is satisfied, is called, "Congress like that of Eunuchs," because the external touches, kisses and manipulations are not *employed.

* It appears that people of the time of Vatsyayana thought that there was nothing impure in holding sexual relations with a woman of a lower caste but, in no case, would they join lips with her, kiss any part of her body, or allow themselves to be kissed by her.

7. The congress between a courtezan and a nobleman, or a courtezan and a rustic, and that between citizens and women of villages and bordering countries, is called "Deceitful Congress."

8. The congress that takes place between two persons, who are attached to one another, and which is done according to their own liking, is called "Spontaneous Congress."

Thus end the kinds of congress.

Vatsyayana will finish this chapter with a few words about the acquisition of sixty four arts by a citizen :—

"A man employing the 64 means mentioned by Babharavya, obtains his satisfaction and that of the woman in sexual embrace. Though he may speak well on other subjects, if he does not know the 64 arts, no great compliment is paid to him in the assembly of the learned. A man devoid of other knowledge, but well acquainted with the 64 arts, becomes a leader in any society of men and women. What man will not respect the 64 arts, considering they are respected by the learned, by the cunning and by the courtezans. As the 64 arts are respected,

are charming, and add to the taste of women they are called by the Acharyas as 'dear to women.' A man skilled in the 64 arts is looked upon with love by his own wife and by a courtesan."

CHAPTER XII.

A Warning to the Innocent Youths. -

Before finishing the second part of his treatise—the *Kama Sutra*, Vatsyayana thinks it desirable to give a certain warning to the innocent youngmen of his country against a certain class of people.

There is scattered all over the country, though in a very small number, a class of people known as eunuchs. These persons are neither men nor women in the strict sense of the word. In some of these the sexual organs are entirely absent, in others they are of stunted growth or malformed, but there are some in whom the sexual organs are normally developed and are exactly like the organs of a man or woman but the peculiar fact in all the eunuchs is that their sexual desires and longings are quite the opposite of what they are in normal men and women. These people do not enter into the bonds of marriage because they have no love for the opposite sex. On the contrary, they love their own * sex, *i. e.*, the

* This is yet another evidence of Vatsyayana's great power of observation and his profound know-

male eunuchs love men and the female eunuchs women.

The feelings and desires of a male eunuch being like those of women, he often disguises himself in the female dress and imitates the females in speech, gestures, tenderness, timidity, simplicity, softness and bashfulness.

The female eunuch possesses feelings and desires of men and, disguised as a man, carries on different occupations, but especially that of shampooing.

These eunuchs have meeting places in every town and hold secret meetings there.

The eunuchs entice young men and women, but especially the former, to their secret abodes and entreat or press them to have sexual relations with them. The eunuch, in general, takes delight in playing the passive role and the innocent youngmen and women, enticed by them, are urged to have sexual relations with them not in the normal way but by using other orifices

ledge of sex matters. Here he refers to a form of perversion known as "Inversion." For a detailed description of the subject read Kraaft Ebing's 'Psychopathia Sexualis,' or "Studies in the Psychology of Sex, vol. II" by Havelock Ellis.

of the body. Now all the *Acharyas* (i. e., ancient and venerable authors) are of opinion that the unnatural doings of eunuchs are the work of a dog and not a man, but Vatsyayana is of opinion that eunuchs should be avoided by all good, right-thinking men, not only because the actions of eunuchs are uncleanly but, because, by mixing with eunuchs, a normal man may acquire the tendencies of a eunuch and may become perverted.

PART III

ABOUT THE ACQUISITION OF A WIFE

CHAPTER I.

On Marriage

When a girl of the same caste who is a virgin, is married in accordance with the precepts of the Holy-writ, the results of such a union are the acquisition of Dharma and Artha, affinity, increase of friends, and untarnished love. For this reason, a man should fix his affections upon a girl who is of good family, and who is younger than himself. She should be born of a highly respectable family, possessed of wealth, well connected, and with many relations and friends. She should also be beautiful, of a good disposition, with lucky marks on her body, and with good hair, nails, teeth, ears, eyes, and breasts, neither more nor less than they ought to be, and no one of them entirely wanting; and not troubled with a sickly body. The man should, of course, also possess these qualities himself. But

at all events, says Ghotakamukha, a girl who has already been joined with others, (*i. e.*, no longer a maiden) should never be approached to for a match.

Vatsyayana also advises people to scrutinise to what class of man and woman the boy and the girl who are to be united, belong and always aim at bringing about equal matches *i. e.*, *deer* with a *deer*, *bull* with a *mare* and *horse* with a *she elephant*. If such a union is totally out of question, the match may be of a higher order but, on no account, should it be of the highest or of the lowest order. The size and weight of the girl should also match with the size and weight of the boy.

Now in order to bring about a marriage with such a girl as described above, the parents and relations of the man should exert themselves, as also such friends on both sides as may be desired to assist in the matter. These friends should bring to the notice of the girl's parents the faults, both present and future, of all the other men who may wish to marry her, and should, at the same time, extol even to exaggeration all the excellences, ancestral and paternal, of their friend so as to endear him to them

and particularly those that may be liked by the girl's mother. One of the friends should also disguise himself as an astrologer, and declare the future good fortune and wealth of his friend by showing the existence of all lucky omens, and signs, the good influence of planets, the auspicious entrance of the sun into a sign of the Zodiac, propitious stars, and fortunate marks on his body. Others again should rouse the jealousy of the girl's mother by telling her that their friend has a chance of getting from some other quarter even a better girl than hers.

A girl should be taken as a wife, and also given in marriage, when fortune, signs, omens, and the words of others are favourable, for, says Ghotakamukha, a man should not marry at any time he likes. A girl who is asleep or crying, or gone out of the house when sought in marriage, or who is betrothed to another, should be avoided.

The girl who has any one or more of the following evil qualities should also be rejected as a wife :—

1. One who is kept concealed.
2. One who has an ill-sounding name.
3. One who has her nose depressed.

4. One who has her nostril turned up.
5. One who is formed like a male.
6. One who is bent down.
7. One who has crooked thighs.
8. One who has a projecting forehead.
9. One who has a bald head.
10. One who does not like purity.
11. One who has been polluted by another.
12. One who is affected with the*Gulma.
13. One who is disfigured in any way.
14. One who has long arrived at puberty.
15. One who is a friend.
16. One who is a younger sister.
17. One who is a *Varshakari.

In the same way, a girl who is called by the name of one of the twenty-seven stars, or by the name of a tree, or of a river, is considered worthless, as also a girl whose name ends in "R" and "L." But some authors say that prosperity is gained

*A disease consisting of any glandular enlargement in any part of the body, usually the tubercle glands.

*A woman the palms of whose hands and the soles of whose feet are always perspiring. It has been proved by modern researches that this is a symptom of incipient tuberculosis.

only by marrying that girl to whom one becomes attached, and that, therefore, no other girl but the one beloved (who is loved) should be married by every one.

When a girl becomes marriageable, her parents should dress her smartly, and should place her where she can be easily seen by all. Every afternoon, having dressed and decorated her in a becoming manner, they should send her with female companions, to sports, sacrifices, and marriage ceremonies, and thus show her to advantage in society because she is a kind of merchandise. They should also receive with kind words and signs of friendliness those of an auspicious appearance who may come accompanied by their friends and relations for the purpose of marrying their daughter, and under some pretext or other, having first dressed her becomingly, should then present her to them. After this they should await the pleasure of fortune, and with this object should appoint a future day on which a determination could be come to with regard to their daughter's marriage. On this occasion when the persons have come, the parents of the girl should ask them to bathe and dine, and should say, "Everything will

take place at the proper time," and should not then comply with the request, but should settle the matter later.

When an agreement is reached between the parents of the girl and those of the boy and it is found that the girl and the boy naturally love each other, the day of the marriage should be fixed and the ceremony performed on the fixed date either according to the prevailing customs of the country or in accordance with the precepts of the Holy-writ.

Thus ends marriage.

There are also some verses on the subject as follows:—

"Amusement in society, such as completing verses begun by others, marriages, and auspicious ceremonies should be carried on neither with superiors, nor inferiors, but with one's equals. That should be known as a high connection when a man, after marrying a girl, has to serve her and her relations afterwards like a servant, and such a connection is censured by the good. On the other hand, that reproachable connection where a man, together with his relations, lords over his wife, is called a low connection by the wise. But when both

the man and the woman afford mutual pleasure to each other, and when the relatives on both sides pay respect to one another, such is called a connection in the proper sense of the word. Therefore, a man should contract neither a high connection by which he is obliged to bow down afterwards to his kinsmen, nor a low connection which is universally reprehended."

"It is a happy marriage in which the bridegroom and the bride know each other well, and knowing the good qualities of each other are attracted by them."

"The marriage in which the boy and the girl do not know each other and it is left to chance whether they will love each other, may or may not result in happiness."

"It is an unhappy marriage in which the boy and the girl do not love each other but have been united under pressure from the parents or relatives."

CHAPTER II.

On Creating Confidence in the girl.

For the first three days after marriage, the girl and her husband should sleep on the floor, abstain from sexual pleasures, and eat their food without seasoning it with spices, pepper, etc. For the next seven days they should bathe amidst the sounds of auspicious musical instruments, should decorate themselves, dine together, and pay attention to their relatives as well as to all those who may have come to witness their marriage. This is applicable to persons of all castes. On the night of the tenth day the man should begin to talk with the girl in a lonely place with soft words, and thus create confidence in the girl. Some authors say that for the purpose of winning the wife over he should not speak to her for three days, but the followers of Babhravya are of opinion that if the man does not speak to the wife for three days, the girl may be discouraged by seeing him spiritless like a pillar, and becoming dejected, may begin to despise him as an eunuch. Vatsyayana says that the man should begin to win

her over, and to create confidence in her, but should abstain at first from sexual pleasure. Women, being of tender nature, want tender beginnings, and when they are forcibly approached by men with whom they are but slightly acquainted, they sometime suddenly become haters of sexual connection, and sometimes even haters of the male sex. The man should therefore approach the girl according to her liking, and should make use of those devices by which he may be able to establish himself more and more into her confidence. These devices are as follows:—

He should embrace her first of all in a way she likes most, because the embrace does not last for a long time.

He should embrace her with the upper part of his body because that is easier and simpler. If the girl is grown up, or if the man has known her for some time, he may embrace her by the light of a lamp, but if he is not well acquainted with her, then he should embrace her in darkness.

When the girl accepts the embrace, the man should put a betel-nut and betel leaves in her mouth, and if she will not take it, he should induce her to do so by

conciliatory words, entreaties, oaths and kneeling at her feet, for it is an universal rule that, however bashful or angry a woman may be, she never disregards man's kneeling at her feet. At the time of giving this "Tambula," he should kiss her mouth softly and gracefully without making any sound. When she is gained over in this respect he should then make her talk and so that she may be induced to talk, he should ask her questions about things of which he knows or pretends to know nothing and which can be answered in a few words. If she does not speak to him, he should not frighten her, but should ask her the same thing again and again in a conciliatory manner. If she does not then speak, he should urge her to give a reply because, as Ghotakamukha says, "all girls hear everything said to them by men, but do not themselves sometimes say a single word." When she is thus importuned, the girl should give replies by shakes of the head but if she has quarrelled with the man, she should not even do that. When she is asked by the man whether she wishes for him, and whether she likes him, she should remain silent for a long time, and when at

last importuned to reply, should give him a favourable answer by a nod of her head. If the man is not previously acquainted with the girl he should converse with her by means of a female friend, who may be favourable to him and is in the confidence of both, and carry on the conversation on both sides. On such an occasion the girl should smile with her head bent down, and if the female friend says more on her part than she is desired to do, she should chide her and dispute with her. The female friend should say in jest even what she is not desired to say by the girl, and add, "She says so," on which the girl should say very gently and prettily, "Oh, I did not say so," and she should then smile and throw an occasional glance towards the man.

If the girl is familiar with the man, she should place near him without saying anything, the tambula, the ointments, or the garland that he may have asked for, or she may tie them up in his upper garment. While she is engaged in this, the man should touch her young breasts in the sounding way of pressing with the nails, and if she prevents him doing this, he should say to her, "I will not do it again if you

will embrace me," and should in this way cause her to embrace him. While he is being embraced by her, he should pass his hand repeatedly over and above her body. By and by, he should place her in his lap and try more and more to gain her consent and if she will not yield to him, he should frighten her by saying, "I shall impress marks of my teeth and nails on your lips and breasts, and then make similar marks on my own body, and shall tell my friends that you did them. What will you say to them?" In this and other ways, as fear and confidence are created in the minds of children, so should the man gain her over to his wishes.

On the second and third nights, after her confidence has increased still more, he should feel the whole of her body with his hands, and kiss her all over; he should also place his spare hand upon her thighs and shampoo them, and if he succeeds in this he should then shampoo the joints of her thighs. If she tries to prevent him doing this, he should say to her, "What harm is there in doing it?" and should persuade her to let him do it. After gaining this point he should touch her private parts, should

loosen her girdle and the knot of her dress, and turning up her lower garment, should shampoo the joints of her naked thighs, but he should not, at that time, begin actual congress. After this he should teach her the sixty-four acts, should tell her how much he loves her, and describe to her the hopes which he formerly entertained regarding her. He should also promise to be faithful to her in future, and should dispel all her fears with respect to rival women, and, at last, after having overcome her bashfulness, he should begin to court her in a way so as not to frighten her. So much about creating confidence in the girl, and there are, moreover, some verses on the subject as follows:—

“ A man acting according to the inclination of a girl should try to gain her over so that she may love him. A man does not succeed either by implicitly following the inclination of a girl, or by wholly opposing her, and he should, therefore, adopt a middle course. He who knows how to make himself beloved by women, as well as to increase their honour and create confidence in them, such a man becomes an object of their love. But he who neglects a girl

thinking she is too bashful, is despised by her as a beast ignorant of the workings of the female mind. Moreover, a girl forcibly enjoyed by one who does not understand the hearts of girls becomes nervous, uneasy and dejected, and suddenly begins to hate the man who has taken advantage of her, and then, when her love is not understood or returned, she sinks into despondency, and becomes either a hater of mankind altogether, or, hating her own man, she has recourse to other men."

CHAPTER III.

On Courtship, and the Manifestation of Feelings by Outward Signs and Deeds.

A poor man possessed of good qualities, a man born of a low family but possessed of good means, and one under the control of his father, mother, or brother should not marry without endeavouring to gain over the girl from her childhood to love and esteem him. Thus a boy separated from his parents, and living in the house of his uncle, should not marry the girl, betrothed to him or some other girl, even though she be previously betrothed to another. And this way of gaining over a girl, says Ghotakamukha, is permissible because Dharma can be accomplished by means of it, as well as by other ways of marriage.

When a boy has begun to woo the girl he loves, he should spend his time with her and amuse her with various games and diversions fitted to their age and acquaintanceship, such as picking and collecting of flowers, making garlands of flowers, playing the parts of members of a fictitious family, cooking food, playing with dice, playing

with cards, the game of odd and even, the game of finding out the middle finger, the game of six pebbles, and such other games as may be prevalent in the country, and agreeable to the disposition of the girl. In addition to this, he should carry on various amusing games played by several persons together, such as hide and seek, playing with seeds, hiding things in several small heaps of wheat and looking for them, blind-man's buff, gymnastic exercises, and other games of the same sort, in company with the girl, her friends and female attendants. The man should also show great kindness to any woman whom the girl thinks fit to be trusted, and should also make new acquaintances, but above all he should attach to himself by kind words and little services the daughter of the girl's nurse, for if she be gained over, even though she comes to know of his design, she does not cause any obstruction, but is sometimes able to effect an union between him and the girl. And though she knows the true character of the man, she always talks of his many excellent qualities to the parents and relations of the girl, even though she may not be desired to do so by him.

In this way the man should do whatever the girl takes most delight in and he should get for her whatever she may have a desire to possess. Thus he should procure for her such playthings as may be hardly known to other girls. He may also show her a ball dyed with various colours, and other curiosities of the same sort, and should give her dolls made of cloth, wood, buffalo-horn, ivory, wax, flour, or earth; also utensils for cooking food, and figures in wood, such as a man and a woman standing, a pair of rams, or goat, or sheep, also temples made of earth, bamboo or wood dedicated to various goddesses, and cages for parrots, cuckoos, quails, cocks, and partridges, water vessels of different sorts and of elephant forms, musical instruments of a simple structure, stands for putting images upon, stools, lac, red arsenic, yellow ointment, vermilion and collyrium, as well as sandal wood, saffron, betelnut and betel-leaves. Such things should be given at different times whenever he gets a good opportunity of meeting her and some of them should be given in private, and some in public according to circumstances. In short he should try, in every way

to make her look upon him as one who would do for her everything that she wanted to be done.

In the next place he should get her to meet him in some private place privately, and should then tell her that the reason of his giving presents to her in secret was the fear that the parents of both of them might be displeased, and then he may add that the things which he had given her had been much desired by other girls. When she begins to show signs of love for him he should express a wish to hear some narratives from her, or if she takes delight in juggling tricks, he should amuse her by performing various tricks of jugglery or if she feels a great curiosity to see a performance of the various arts, he should show her his own skill in them. When she is delighted with singing he should entertain her with music, and on certain days, and at the time of going together to moonlight fairs and festivals, and at the time of her return after being absent from home, he should present her with bouquets of flowers, and with chaplets for the head and with ear ornaments and rings, for these are the proper occasions on which such things should be presented.

He should also teach the daughter of the girl's nurse all the 64 means of pleasure practised by man, and under this pretext should also inform her of his great skill in the art of sexual enjoyment. All this time he should wear a fine dress, and make as good an appearance as possible, for young women love men who have love for them and who are handsome, good-looking and well-dressed. As for the saying that though women may fall in love, they still make no effort themselves to gain over the object of their affections, that is only a matter of idle talk.

Now a girl always shows her love by outward signs and actions, such as the following:—

She never looks the man in the face, and becomes abashed when she is looked at by him; under some pretext or other she shows her limbs to him; she looks secretly at him though he has gone away from her side; hangs down her head when she is asked some question by him, and answers in indistinct words and unfinished sentences, delights to be in his company for a long time; speaks to her attendants in a peculiar tone with the hope of attracting his atten-

tion towards her when she is at a distance from him; does not wish to go from the place where he is; under some pretext or other, she makes him look at different things; narrates to him tales and stories very slowly so that she may continue conversing with him for a long time; kisses and embraces before him a child sitting in her lap; draws ornamental marks on the foreheads of her female servants; performs sportive and graceful movements when her attendants speak jestingly to her in the presence of her lover; confides in her lover's friends, and respects and obeys them; shows kindness to his servants, converses with them and engages them to do her work as if she were their mistress, and listens attentively to them when they tell stories about her lover to somebody else; enters his house when induced to do so by the daughter of her nurse, and by her assistance manages to converse and play with him; avoids being seen by her lover when she is not dressed and decorated; gives him by the hand of her female friend ear ornaments, rings, or garlands of flowers that he may have asked to see; always wears anything that he may have presented to her; becomes de-

jected when any other bridegroom is mentioned by her parents, and does not mix with those who may be of his party, or who may support his claims.

There are also some verses on the subject as follows:—

“A man who has seen and perceived the feelings of the girl towards him, and who has noticed the outward signs and movements by which those feelings are expressed, should do everything in his power to effect an union with her. He should gain over a young girl by childlike sports, a damsel come of age by his skill in the arts, and a girl that loves him by having recourse to a person in whom she confides.”

CHAPTER IV.

About things to be done by the man, and the acquisition of the girl thereby. Also what is to be done by a girl to gain over a man, and subject him to her.

Now when the girl begins to show her love by outward signs and motions, as described in the last chapter, the lover should try to gain her over entirely by various ways and means, such as the following:—

When engaged with her in any game or sport he should intentionally hold her hand. He should practice upon her the various kinds of embrace, such as the touching embrace, and others already described in a preceding chapter. He should show her a pair of human beings, cut out of the leaf of a tree, and such like things, at intervals. When engaged in water sports, he should dive at a distance from her, and come up close to her. He should show an increased liking for the new foliage of trees and such like things. He should describe to her the beautiful dream that he has had with reference to other women. At parties and assemblies of his caste he should sit

near her, and touch her under some pretence or other, and having placed his foot upon her's, he should slowly touch each of her toes, and press the ends of the nails; if successful in this, he should get hold of her foot with his hand and repeat the same thing. He should also press a finger of her hand between his toes when she happens to be washing his feet, and whenever he gives anything to her or takes anything from her, he should show her by his manner and looks how much he loves her.

He should sprinkle upon her the water brought for rinsing his mouth, and when alone with her in a lonely place, or in darkness, he should make love to her and tell her the true state of his mind without distressing her in any way.

Whenever he sits with her on the same seat or bed, he should say to her, "I have something to tell you in private," and then, when she comes to hear it in a quiet place, he should express the love to her more by manners and signs than by words. When he comes to know the state of her feelings towards him, he should pretend to be ill, and should make her come to his house to speak to him. There he should intentionally hold

her hand and place it on his eyes and forehead, and under the pretence of preparing some medicine for him, he should ask her to do the work for his sake in the following words: "This work must be done by you, and nobody else." When she wants to go away he should let her go, with an earnest request to come and see him again. This device of illness should be continued for three days and three nights. After this, when the girl begins coming to see him frequently, he should carry on long conversations with her, for, says Ghotakamukha, 'Though a man loves a girl ever so much, he never succeeds in winning her without a great deal of talking.' At last, when the man finds the girl completely gained over, he should then disclose his heart in open words. As for the saying that women grow less timid than usual during the evening, and in darkness, and are desirous of congress at these times, and do not oppose men then, and any kind of liberty should be taken with them only at this time, it is a matter of talk only.

When it is impossible for the man to carry on his endeavours alone, he should, by means of the daughter of her nurse, or of a female

friend in whom she confides, cause the girl to be brought to him, without making known to her his design, and he should then proceed with her in the manner above described. Or he should, in the beginning, send his own female servant to live with the girl as her friend, and should then gain her over by her means.

At last when he knows the state of her feelings by her outward manner and conduct towards him at religious ceremonies, marriage ceremonies, fairs, festivals, theatres, public assemblies, and such like occasions, he should begin to court her when she is alone, for Vatsyayana lays it down, that women, when resorted to at proper times and in proper places, do not turn away from their lovers.

When a girl possessed of good qualities and well-bred, though born in a humble family, destitute of wealth, and not therefore desired by her equals, or an orphan girl or one deprived of her parents, but observing the rules of her family and caste, should wish to bring about her own marriage when she comes of age, such a girl should endeavour to gain over a strong and good looking young man, or a person

who, she thinks, would marry her on account of the weakness of his mind, and even without the consent of his parents. She should do this by such means as would endear her to the said person, as well as by frequently seeing and meeting him. Her mother should also constantly cause them to meet by means of her female friends, and the daughter of her nurse. The girl herself should try to get alone with her beloved in some quiet place, and at times should give him flowers, betel nut, betel-leaves, and perfumes. She should also talk to him on the subjects he likes best, and discuss with him the ways and means of gaining over and winning the affections of a girl.

But old authors say that although the girl loves the man ever so much, she should not offer herself, or make the first overtures, for a girl who does this loses her dignity, and is liable to be scorned and rejected. But when the man shows his wish to take her to wife, then she should be favourable to him and should show no change in her demeanour when he embraces her, and should receive all the manifestations of his love as if she were ignorant of the state of his mind. But when he tries to kiss her she

should oppose him, when he tries to take further liberties with her she should let him touch her body only, and that even with considerable difficulty; and though importuned by him, she should not yield herself up to him as if of her own accord, but should resist all his attempts to have her. It is only, moreover, when she is certain that she is truly loved, and that her lover is indeed devoted to her and will not change his mind, that she should give herself up to him, and then persuade him to marry her quickly. If during the love affair or after the man has pledged himself to her, the man causes her the loss of her virginity whether with or against her consent, she should tell her confidential friends about it so that the man may not be able to retrace from the pledge he has given her.

Here end the efforts of a girl to gain over a man. There are also some verses on the subject as follows:—

“A girl who is much sought after should marry the man that she likes, and

*It appears that love matches were not infrequent in the time of Vatsyayana. Description of the Gandharva form of marriage in the coming chapter proves this fact.

whom she thinks would be obedient to her and capable of giving her pleasure. But when from the desire of wealth a girl is married by her parents to a rich man without taking into consideration the character or looks of the bridegroom, or when given to a man who has several wives, she never becomes attached to the man, even though he be endowed with good qualities, be obedient to her will, be active, strong, healthy and anxious to please her in every way. A husband who is devoted to his wife and is master of himself, though he be poor and not good looking is better than one who is common to many women, even though he be handsome and attractive. The wives of rich men, where there are many wives, are not generally attached to their husbands, are not faithful to them, and even though they possess all the external enjoyments of life, still have recourse to other men. A man

*There is a good deal of truth in the last few observations. Woman is a monogamous animal, and loves but one, and likes to keep herself alone in the affections of one man, and cannot bear rivals. It may also be taken as a general rule that women either married to, or kept by, rich men love them for their wealth and not for their person.

who is of a low mind, who has fallen from his social position and who is much given to travelling, does not deserve to be married; neither does one who has many wives and children, or one who is devoted to sport and gambling, and who comes to his wife only when he likes. Of all the lovers of a girl, he only is her true husband who possesses the qualities that are liked by her, and only such a husband enjoys real superiority over her, because he is the husband of love”.

“At best a man can please only one woman physically, mentally and spiritually; therefore, the man who enters into marriage relations with more than one woman, voluntarily courts unhappiness and misery.”

“*Acharyas* of old times have unanimously held that no marriage should take place unless the boy and the girl to be united know the physical, mental and moral qualities of each other well and love each other purely for the sake of these qualities.”

“When the young man has been betrothed to a girl, the former should falsely give out to the world that he has been suddenly rendered penniless through a stroke of ill-luck. If the girl continues loving him with

her former zeal even after hearing the bad news of his poverty and destitute condition, the man should happily marry this girl and should consider himself fortunate in possessing her, for such a devoted wife will make an excellent companion throughout his lifetime."

CHAPTER V.

On Certain Forms of Marriage.

When a girl cannot meet her lover frequently in private she should send the daughter of her nurse to him, it being understood that she has confidence in her, and has previously gained her over to her interests. On seeing the man, the daughter of the nurse should, in the course of conversation, describe to him the noble birth, the good disposition, the beauty, talents, skill, knowledge of human nature and affection of the girl in such a way as not to let him suppose that she has been sent by the girl and should thus create affection for the girl in the heart of the man. To the girl also, she should speak about the excellent qualities of the man, especially of those qualities which she knows are pleasing to the girl. She should, moreover, speak with disparagement of the other lovers of the girl, and talk about the avarice and indiscretion of their parents, and the fickleness of their relations. She should also quote examples of many girls of ancient

times, such as Shakuntla and others, who having united themselves with the lovers of their own caste and their own choice, were very happy afterwards in their society. And she should also tell of the other girls who were married into great families, but being troubled by rival wives, became wretched and miserable, and were finally abandoned. She should further speak of the good fortune, the continual happiness, the chastity, obedience, and affection of the man, and if the girl gets timorous about him, she should endeavour to allay her fear as well as her suspicion about any disaster that might result from the marriage. In a word, she should act the whole part of a female messenger by telling the girl all about the man's affection for her, the places he frequents, and the endeavours he makes to meet her, and by frequently repeating, "It will be all right if the man takes you away forcibly and unexpectedly."

The forms of marriage :—

When the girl is gained over, and acts openly with the man as his wife, he should cause fire to be brought from the house of a Brahman, and having spread the *Kusha* grass upon the ground, should marry her

according to the precepts of the religious law. After this he should inform his parents of the fact because it is the opinion of ancient authors that a marriage solemnly contracted in the presence of fire cannot afterwards be set aside.

After the consummation of the marriage, the relatives of the man should gradually be made acquainted with the affair, and the relatives of the girl also be apprised of the fact in such a way that they may consent to the marriage, and overlook the manner in which it was brought about, and when this is done, they should afterwards be reconciled by affectionate presents and favourable conduct. In this manner the man should marry the girl according to the Gandharva form of marriage.

When the girl cannot make up her mind, or will not express her readiness to marry, and the man is totally unable to win the hand of any other girl whether of his own caste or of some lower caste, the man should obtain her in any one of the following ways:—

1. On a fitting occasion, and on some excuse, he should, by means of a female friend with whom he is well acquainted, and

whom he can trust, and who is also well known to the girl's family, get the girl brought unexpectedly to his house, and he should then bring fire from the house of a Brahman, and proceed as before described to consummate his marriage.

2. When the marriage of the girl with some other person draws near, the man should disparage the future husband of the girl, and then having got the girl to come with her mother's consent, to a neighbouring house, he should bring the fire from the house of a Brahman and proceed as described. When the mother of a girl agrees to the marriage, the boy has a right to marry that girl without obtaining the consent of the father of the girl and even without his knowledge.

3. The man should become a great friend of the brother of the girl, the said brother being of the the same age as himself, and addicted to *courtezans, and should give him assistance in such matters, and also give him occasional presents. He should then tell him about his great love for his sister, as young men will sacrifice even

*This implies that the brother of the girl is an unprincipled youth and a man of loose character.

their lives for the sake of those who may be of the same age, habits, and disposition as themselves. After this the man should get the girl brought by means of her brother to some secure place and having brought fire from the house of a Brahman, should proceed as before.

4. The man should, on the occasion of festivals, get the daughter of the nurse to give the girl some intoxicating substance, and then cause her to be brought to some secure place under the pretence of some business, and there having *violated her chastity before she recovers from her intoxication, should bring fire from the house of a Brahman and proceed as before.

6. The man should, with the connivance of the daughter of the nurse, carry off the girl from her house while she is asleep, and then having violated her chastity before she recovers from sleep, should bring fire from the house of a Brahman and proceed as before.†

* How the then existing laws of the country could permit such an action is a wonder to us.

† How such an action can at all take place is a puzzle the solution of which Vastyayana alone could have given.

7. When the girl goes to a garden, or to some village in the neighbourhood, the man should, with his friends, fall on her guards, and having killed them or frightened them away, should forcibly carry her off and proceed as before.*

Of all the forms of marriage given in this chapter of this work, the one that precedes is better than the one that follows it, on account of its being more in accordance with the commands of religion, and therefore it is only when it is impossible to carry the former into practice that the latter should be resorted to. As the fruit of all good marriages is love, the † Gandharva form of marriage is respected, even though it is formed under unfavourable circumstances, because it fulfils the object sought for. Another cause of the respect accorded to the Gandharva form of marriage is that it brings forth happiness, causes less

* It appears 'that marriage by force' was current in the time of Vatsyayana. The practice of carrying off the bride by force has been prevalent from the earliest times, and is still prevalent among the primitive tribes.

† This form of matrimony, which took place by natural consent without any form or ceremony, was recognised by the ancient Hindus. At one time it

trouble in its performance than the other forms of marriage and is, above all, the result of previous love.



was prevalent among the Scotch also. It is termed 'Gandharva' marriage, because it is supposed that Gandharvas or heavenly minstrels of Indra's court, were witness to this marriage.

PART IV.

ABOUT THE WIFE.

CHAPTER I.

**On the manner of living of a virtuous woman,
and of her behaviour during the absence
of her husband.**

A virtuous woman, who has affection for her husband, should act in conformity with his wishes as if he were a divine being, and with his consent should take upon herself the whole care of his family. She should keep the whole house well cleaned and arrange flowers of various kinds in different parts of it, and make the floor smooth and polished so as to give the whole a neat and becoming appearance. She should surround the house with a garden, and place ready in it all the materials required for the morning, noon and evening sacrifices. Moreover, she should herself revere the sanctuary of the Household Gods, for says Gonardya, "Nothing so much attracts the heart of a householder to his wife as a careful observance of the things mentioned above."

Towards the parents, relations, friends, sisters, and the servants of her husband she should behave as they deserve. In the garden she should plant beds of green vegetables, bunches of sugar cane, and clumps of some big trees, mustard plant, the parsley plant, the Ismale plant, and the Kanthochyonua Pictorus. Clusters of various flowers such as the Trapa Bisinosa, the jasmine, the gasminum grandiflorum, the yellow amaranth, the wild jasmine, the Tabermontana Coronaria, the nodyaworta, the china rose and others should likewise be planted, together with the fragrant grass and Ropogoa sehænanthus, and the fragrant root of the plant Amdropogon Miricotus. She should also have seats and arbours made in the garden, in the middle of which a well, tank or pool should be dug.

The wife should always avoid the company of female beggars, female Buddhist mendicants, unchaste and roguish women, female fortune-tellers, and witches. As regards meals she should always consider what her husband likes or dislikes, and what things are good for him, and what are injurious to him. When she hears the sounds of his footsteps coming home she should at

once get up, and be ready to do whatever he may command her, and either order her female servant to wash his feet, or wash them herself. When going anywhere with her husband, she should put on her best ornaments with his consent, and without his consent she should not either give or accept invitations, or attend marriages and sacrifices or sit in the company of the female friends, or visit the temples of the Gods. And if she wants to engage in any kind of games or sports she should not do it against his will. In the same way, she should always sit down after him, and get up before him and should never awaken him when he is asleep. The kitchen should be situated in a quiet and retired place, so as not to be accessible to strangers, and should always look clean.

In the event of any misconduct on the part of her husband, she should not blame him excessively, though she be a little displeased. She should not use abusive language towards him but rebuke him with conciliatory words, whether he be in the company of friends or alone. Moreover, she should not be a scold, for says Gonardya, "There is no cause for dislike on the part of

a husband so great as this characteristic in his wife." Lastly, she should avoid bad expressions, sulky looks, speaking aside, standing in the doorway and looking at passers-by, conversing in a lonely place for a long time; and finally, her hair and everything of hers should be tidy, clean and sweet.

When the wife wants to approach her husband in private, the dress should consist of many ornaments, various kinds of flowers, and a cloth decorated with different colours, and some sweet-smelling ointments and unguents. But her every day dress should be composed of a thin, close-textured cloth, a few ornaments and flowers, and a little scent, not too much. She should also observe the fasts and vows of her husband, and when he tries to prevent her doing this, she should persuade him to let her do it.

At appropriate times of the year, and when they happen to be cheap, she should buy earth, bamboos, fire-wood, skins and iron pots, as also salt and oil. Fragrant substances, vessels made of the fruit of the plant *Wrightia Antidy-senterica*, or oval-leaved *Wrightia*, medicines, and other things which are always wanted, should be obtained when required and kept in a secret place of

the house. The seeds of the radish, the potato and common beet, the Indian worm-wood, the mango, the cucumber, the egg plant, the kusmanda, the pumpkin, the gourd, surana, the lignonia, the sandal wood, the *Prema Spinosa*, the garlic plant, the onion, and other vegetables, should be bought and sown at the proper seasons.

The wife, moreover, should not tell strangers the amount of her wealth, nor the secrets which her husband has confided in her. She should surpass all the women of her own rank in life in her cleverness, her appearance, her pride and her manner of serving her husband. The expenditure of the year should be regulated by the profits. The milk that remains after the meals should be turned into ghee or clarified butter. Oil and sugar should be prepared at home; spinning and weaving should also be done there, and a store of ropes and cords, and barks of trees for twisting into ropes should be kept. She should also attend to the pounding and cleaning of rice, using its small grain and chaff in some way or other. She should pay the salaries of the servants, look after the tilling of the fields, and keeping of the

flocks and herds, superintend the making of vehicles, and take care of the rams, cocks, quails, parrots, starlings, cuckoos, peacocks, monkeys, and deer, and finally adjust the income and expenditure of the day. The worn-out clothes should be given to those servants who have done good work in order to show them that their services have been appreciated, or they may be applied to some other use. The vessels in which wine is prepared, as well as those in which it is kept, should be carefully looked after, and put away at the proper time. All sales and purchases should also be well attended to. The friends of her husband she should welcome by presenting them flowers, ointment, incense, betel-leaves, and betel-nuts. Her father-in-law and her mother-in-law she should treat as they deserve, always remaining dependent on their will, never contradicting, speaking to them in a few and not harsh words, not laughing loudly in their presence, and acting with their friends and enemies as with her own. In addition to the above she should not be vain, or too much taken up with her enjoyments. She should be liberal towards servants, and reward them on holidays and festivals, and not

give away anything without first making it known to her husband.

Thus ends the manner of living of a virtuous woman.

During the absence of her husband on a journey, the virtuous woman should wear only her auspicious ornaments, and observe the fasts in honour of the Gods. While anxious to hear the news of her husband, she should still look after her household affairs. She should sleep near the elder women of the house, and make herself agreeable to them. She should look after and keep in repair the things that are liked by her husband, and continue the works that have been begun by him. To the abode of her relations she should not go except on occasions of joy and sorrow, and then she should go in her usual travelling dress accompanied by her husband's servants, and not remain there for a long time. The fasts and feasts should be observed with the consent of the elders of the house. The resources should be increased, and the expenditure diminished as much as possible. And when her husband returns from his journey she should receive him at first in her ordinary clothes, so that he may know

what way she has lived during his absence, and should bring to him some presents, as also materials for the worship of the Deity.

Thus ends the part relating to the behaviour of a wife during the absence of her husband on a journey.

There are also some verses on the subject as follows :—

“The wife, whether she be a woman of noble family, or virgin widow remarried or a concubine, should lead a chaste life devoted to her husband, and doing everything for his welfare. When acting thus, wives acquire Dharma, Artha and Kama, obtain a high position, and generally keep their husbands devoted to them.”

CHAPTER II.

On the conduct of the elder wife towards the other wives of her husband, and on that of a younger wife towards the elder ones. Also on the conduct of a virgin widow remarried, of a wife disliked by her husband, of the women in the King's harem and lastly on the conduct of a husband towards his many wives.

The causes of remarrying during the lifetime of the wife are as follows :—

- (1) The foul or ill temper of the wife.
- (2) Her husband's dislike for her.
- (3) The want of offspring.
- (4) The continual birth of daughters.
- (5) The incontinence of the husband.

From the very beginning a wife should endeavour to attract the heart of her husband by showing to him continually her devotion, her good temper, and her wisdom. If, however, she bears him no children, she should herself tell her husband to marry another woman. And when the second wife is married and brought to the house, the first wife should give her a position superior to her own and look upon her as a sister. In the morning, the elder wife should

forcibly make the younger one decorate herself in the presence of their husband, and should not mind all the husband's favours being given to her. If the younger wife does anything to displease her husband, the elder one should not neglect her, but should always be ready to give her most careful advice, and should teach her to do various things in the presence of her husband. Her children she should treat as her own, her attendants she should look upon with more regard even than on her own servants, her friends she should cherish with love and kindness, and her relations with great honour.

When there are many other wives besides herself, the elder wife should associate with the one who is immediately next to her in rank and age, and should instigate the wife who has recently enjoyed her husband's favour to quarrel with the present favourite. After this she should sympathise with the former, and having collected all the wives together, should get them to denounce the favourite as a scheming and wicked woman, without, however, committing herself in any way. If the favourite wife happens to quarrel with the husband, then the elder

wife should take her part and give her false encouragement, and thus cause the quarrel to be increased. If there be only a little quarrel between the two, the elder wife should do all she can to work it up into a large quarrel. But if after all this she finds the husband still continues to love his favourite wife, she should then change her tactics and endeavour to bring about a conciliation between them, so as to avoid her husband's displeasure.

Thus ends the conduct of the elder wife.

The younger wife should regard the elder wife of her husband as her mother and should not give anything away, even to her own relations, without her knowledge. She should tell her everything about herself, and not approach her husband without her permission. Whatever is told to her by the elder wife, she should not reveal to others, and she should take care of her children even more than of her own. When alone with her husband, she should serve well, but should not tell him of the pain she suffers from the existence of a rival wife. She may also obtain secretly from her husband some marks of his particular regard for her, and may tell him that she lives only for

him, and for the regard that he has for her. She should never reveal her love for her husband, nor her husband's love for her to any person, either in pride or in anger, for a wife who reveals the secrets of her husband is despised by him. As for seeking to obtain the regard of her husband, Gonardiya says that it should always be done in private, for fear of the elder wife. If the elder wife be disliked by her husband, or be childless, she should sympathise with her, and should ask her husband to do the same, but should surpass her in leading the life of a chaste woman.

Thus ends the conduct of the younger wife towards the elder.

A widow in poor circumstances, or of a weak nature, who allies herself again to a man, is called a widow remarried.

The followers of Babharavya say that a virgin widow should not marry a person whom she may be obliged to leave on account of his bad character, or his being destitute of the excellent qualities of a man, she thus being obliged to have recourse to another person. Gonardiya is of opinion that as the cause of a widow's marrying again is her desire for happiness, and as

happiness is secured by the possession of excellent qualities in her husband, along with love of enjoyment, it is better therefore to secure person endowed with such qualities. Vatsyayanna, however, thinks that a widow may marry any person that she likes, and that she thinks will suit her.

At the time of her marriage the widow should obtain from her husband the money to pay the cost of drinking parties and picnics with her relations, and of giving them and her friends kindly gifts and presents, or she may do these things at her own cost if she likes; in the same way, she may wear either her husband's ornaments, or her own. As to the presents of affection mutually exchanged between the husband and herself, there is no fixed rule about this. If she leaves her husband after marriage (of her own accord), she should restore to him whatever he may have given her with the exception of mutual presents. If, however, she is driven out of the house by her husband, she should not return anything to him.

After her marriage she should live in the house of her husband like one of the chief members of the family, but should

treat the other ladies of the family with kindness, the servants with generosity, and all the friends of the house with familiarity and good temper. She should show that she is better acquainted with the sixty-four arts than the other ladies of the house, and in any quarrels with her husband she should not rebuke him severely, but in private do everything that he wishes, and make use of the sixty-four ways of enjoyment. She should be obliging to the other wives of her husband, and to their children she should give presents, behave as their mistress, and make ornaments and playthings for their use. In the friends and servants of her husband she should confide more than in his other wives, and finally she should have a liking for drinking parties, going to picnics, attending fairs and festivals, and for carrying out all kinds of games and amusements.

Thus ends the conduct of the virgin widow remarried.

A woman who is disliked by her husband, and annoyed and distressed by his other wives, should associate with the wife who is liked most by her husband, and who serves him more than the others, and should teach her all the arts with which she is

acquainted. She should act as the nurse of her husband's children, and having gained over his friends on her side, should, through them, make him acquainted of her devotion to him. In religious ceremonies she should be leader. as also in vows and fasts, and should not hold too good an opinion of herself. When her husband is lying on his bed, she should only go near him when it is agreeable to him, and should never rebuke him, or show obstinacy in any way. If her husband happens to quarrel with any of his other wives, she should reconcile them to each other, and if he desires to see any woman secretly, she should manage to bring about the meeting between them. She should, moreover, make herself acquainted with the weak points of her husband's character, but always keep them secret, and on the whole behave herself in such a way as may lead him to look upon her as a good and devoted wife.

Here ends the conduct of a wife disliked by the husband.

The above sections show how different kinds of women—rival wives and widows remarried, are to behave with their husband and with each other, and, therefore, now we

shall speak separately of the behaviour of the king and his many wives towards one another.

The female attendants in the harem (called severally * Kanchu-Kiyas, † Mahallarlikars, and ‡ Mahallikar) should bring flowers, ointment and clothes from the king's wives to the king, and he having received these things should give them as presents to his many servants, along with the things worn by him the previous day. In the afternoon, the king having dressed and put on his ornaments, should interview the women dressed and decorated with jewels. There,

* A name given to the maid servants of the zenana of the kings in ancient times, on account of their always keeping their breasts covered with a cloth Kanchuki. It was customary in the olden times for the maid servants to cover their breasts with a cloth, while the Queens kept their breasts uncovered. This custom is distinctly to be seen in the Ajunta cave paintings.

† The meaning of this word is 'a superior woman'; so it would seem that a Mahallika must be a person in authority over the maid servants of the house.

‡ This was also appertaining to the rank of a woman employed in the harem. In later times, this place was given to eunuchs.

having given to each of them such a place and such respect as may suit the occasion and as they may deserve, he should carry on with them a cheerful conversation. After that he should see such of his wives as may be virgin widows remarried, and after them the concubines and dancing girls. All these should be visited in their own private rooms.

When the king rises from his noon-day sleep, the woman, whose duty it is to inform the king regarding the wife who is to spend the night with him, should come to him accompanied by the female attendants of that wife whose turn may have arrived in the regular course, and of her who may have been accidentally passed over as her turn arrived, and of her who may have been unwell at the time of her turn. These attendants should place before the king the ointment and unguents sent by each of these wives, marked with the seal of her ring, and their names and their reasons for sending the ointment should be told to the king. After this the king accepts the ointment of one of them, who then is informed that her ointment has been accepted, and that her

day has been *settled. At festivals, singing parties and exhibitions, all the wives of the king should be treated with respect and served with drinks.

But the women of the harem should not be allowed to go out alone, neither should any woman outside the harem be allowed to enter it except those whose character is well known. And lastly the work which the King's wives have to do should not be too fatiguing.

Thus ends the conduct of the king towards the women of the harem and of their own conduct.

A man marrying many wives should act fairly towards them all. He should neither disregard nor pass over their faults, and should not reveal to one wife the love, passion, bodily blemishes, and confidential

*As kings generally had many wives, it was usual for them to enjoy their wives by turns. But it so happened sometimes that some of them lost their turn owing to the king's absence, or to their being unwell; then in such cases the women whose turns had been passed over, and those whose turn had come, used to have a sort of lottery, and the ointments of all the claimants were sent to the king, who accepted the ointment of one of them and thus settled the question.

matters of the other. No opportunity should be given to any one of them of speaking to him about their rivals, and if one of them should begin to speak ill of another, he should chide her and tell her that she has exactly the same blemishes in her character. One of them he should please by secret confidence, another by secret respect, and another by secret flattery, and he should please them all by going to gardens, by amusements, by presents, by honouring their relations, by telling them secrets, and lastly by loving unions. A young woman who is of good temper, and who conducts herself according to the above precepts, wins her husband's attachment, and obtains superiority over her rivals.

Thus ends the conduct of a husband towards his many wives.



PART V.

Of The Characteristics of Men & Women

CHAPTER I.

The reasons why women reject the addresses of men, etc. etc.

The love of a man for a woman manifests itself in a number of ways which vary in intensity according to the intensity of love the man has for the woman. The different degrees of intensity are distinguished by the following marks:—

1. Lack-lustre eyes.
2. Continuous sighing.
3. Constant brooding.
4. Loss of sleep.
5. Emaciation of the body.
6. Turning away from objects of enjoyment.
7. Removal of shame.
8. Madness.
9. Fainting.
10. Death.

Ancient authors say that man can know the disposition, truthfulness, purity and will

of a young woman, as also the intensity or weakness of her passion, from the form of her body, and from her characteristic marks and signs; but Vatsyayana is of opinion that the form of body, and the characteristic marks or signs are but erring tests of character; and the women should be judged by their conduct, by the outward expression of their thoughts, and by the movements of their bodies.

Now as a general rule, Gonikaputra says that a woman falls in love with every handsome man she sees, and so does every man at the sight of a beautiful woman, but frequently they do not take any further steps due to various considerations. In love the following circumstances are peculiar to the woman:—

She loves without regard to right or wrong, and does not try to gain over a man simply for the attainment of some particular purpose. Moreover, when a man first makes advances to her she naturally shrinks from him, even though she may be willing inwardly to have friendly relations with him. But when the attempts to gain her are repeated and renewed, she at last consents. But with a man, even though he may have

begun to love, he conquers his feelings from a regard for morality and wisdom, and even though his thoughts are often on the woman, he tries to subdue his desires. He sometimes makes an attempt or effort to win the object of his affection, and having failed, he leaves her alone for the future. In the same way, when a woman is once gained, he often becomes indifferent about her. As for the saying that a man does not care for what is easily gained, and only desires a thing which cannot be obtained without difficulty, it is only a matter of talk.

It is natural in woman to reject the addresses of a man not familiar to her. This is due to the following causes:—

1. Affection for another man.
2. Fear of unlawful progeny,
3. Want of opportunity.
4. Anger at being addressed by the man too familiarly.
5. Difference in rank of life.
6. Want of certainty of love on account of the man being devoted to travelling.
7. Thinking that the man may be attached to some other person.

8. Fear of the man's not keeping his intentions secret.
9. Thinking that the man is too devoted to his friends, and has too great a regard for them.
10. The apprehension that he is not in earnest.
11. Bashfulness on account of his being an illustrious man.
12. Fear on account of his being powerful, or possessed of too impetuous passion, in the case of the *deer* woman.
13. Bashfulness on account of his being too clever.
14. The thought of having once lived with him on friendly terms only.
15. Contempt of his want of knowledge of the world.
16. Distrust of his low character.
17. Disgust at his want of perception of her love for him.
18. In the case of an *elephant* woman, the thought that he is a *hare* man, or a man of weak passion.
19. Compassion lest anything should befall him on account of his passion.
20. Despair at her own imperfections.

21. Fear of discovery.
22. Disillusion at seeing his grey hair or shabby appearance.
23. Fear that he may be employed by any of her relatives to test her chastity.
24. The thought that he has too much regard for morality.

Whichever of the above causes a man may detect, he should endeavour to remove it from the very beginning. Thus, bashfulness that may arise from his greatness or his ability, he should remove by showing his great love and affection for her. The difficulty of the want of opportunity he should remove by showing her some easy way of access. The excessive respect entertained by the woman for him should be removed by making himself very familiar. The difficulties that arise from his being thought a low character he should remove by showing his valour and his wisdom; those that come from neglect by extra attention, and those that arise from fear, by giving her proper encouragement.

The following are the men who succeed easily with objects of their love :

1. Men well versed in the science of love.
2. Men skilled in telling stories.
3. Men acquainted with women from their childhood.
4. Men who have secured their confidence.
5. Men who send presents to them.
6. Men who talk well.
7. Men who do things that women like.
8. Men who have not loved other women previously.
9. Men who know the weak points of women.
10. Men who act as messengers.
11. Men who study the characteristics of their female friends.
12. Men who are good looking.
13. Men who have been brought up with the objects of their love.
14. Men who are their neighbours.
15. Men who are given to worldly pleasures.
16. Men who are experienced in the art of making love.
17. Men who were once married but have lost their wives.

18. Men who like picnics and pleasure parties.
19. Men who are liberal.
20. Men who are celebrated for being very strong.
21. Enterprising and brave men.
22. Men who surpass other men in learning and good looks, in good qualities, and in liberality.
23. Men who dress and live magnificently.

The following women are considered to be women of easy virtue. Such women should not be taken as wives or made friends because they will bring bad name to the man:—

1. Women who stand at the doors of their houses.
2. Women who are always looking out on the street.
3. Women who sit conversing in their neighbour's house.
4. A woman who is always staring at you.
5. A female messenger.
6. A woman who looks sideways at you.
7. A woman whose husband has taken another wife without any just cause.

8. A woman who hates her husband, or who is hated by him.
9. A woman who has nobody to look after her.
10. A woman who has not had any children.
11. A woman whose family or caste is not well known.
12. A woman whose children are dead.
13. A woman who is very fond of society.
14. A woman who is apparently very affectionate to her husband.
15. The wife of an actor.
16. A widow.
17. A poor woman.
18. A woman fond of enjoyments.
19. The wife of a man with many younger brothers.
20. A vain woman.
21. A woman whose husband is inferior to her in rank or abilities.
22. A woman who is proud of her skill in the arts.
23. A woman disturbed in mind by the folly of her husband.
24. A woman who has been married in her infancy to a rich man, and not

liking him, she grows up and desires a man possessing a disposition, talents and wisdom suitable to her own tastes.

25. A woman who is slighted by her husband without any cause.
26. A woman who is not respected by other women of the same rank or beauty as herself.
27. A woman whose husband is devoted to travelling.
28. The wife of a jeweller.
29. A jealous woman.
30. A courteous woman.
31. An immoral woman.
32. A lazy woman.
33. A cowardly woman.
34. A hump-backed woman.
35. A dwarfish woman.
36. A deformed woman.
37. A vulgar woman.
38. An ill-smelling woman.
39. A sick woman.
40. An old woman.

There are also verses on the subject as follows:—

“Desire, which springs from nature and which is increased by art, and from which

all danger is taken away by wisdom, becomes firm and secure. A clever man, depending on his own ability, and observing carefully the ideas and thoughts of women, and removing the causes of their turning away from man, is generally successful with the object of his love."

CHAPTER II.

THE ART OF COURTSHIP

About making acquaintance with the object of love and of the efforts to gain her over.

Ancient authors are of opinion that girls are not so easily won over by employing female messengers as by the efforts of the man himself. Agreeing with the opinion of these ancient authors, Vatsyayana lays it down that, whenever it is possible, a man should always act himself in these matters, and it is only when such a thing is impracticable or impossible, that female messengers should be employed. As for the saying that women who act and talk boldly and freely are to be won by the personal efforts of the man, and that women who do not possess those qualities are to be got at by female messengers, it is only a matter of talk.

Now when a man acts himself in the matter he should first of all make the acquaintance of the woman he loves, in the following manner :

1. He should arrange to be seen by the woman either on a natural or special

opportunity. A natural opportunity is when one of them goes to the house of the other, and a special opportunity is when they meet either at the house of a friend, or a caste-fellow or a minister, or a physician, as also on the occasion of marriage ceremonies, sacrifices, festivals, funerals and garden parties.

2. When they do thus meet, the man should be careful to look at her in such a way as to cause the state of his mind to be made known to her. He should pull about his moustache, make a sound with his nails, cause his own ornaments to tinkle, bite his lower lip, and make various other signs of this description. When she is looking at him, he should speak to his friends about her and other women, and should show to her his liberality and his appreciation of enjoyments. When sitting by the side of a female friend, he should yawn and twist his body, contract his body, speak very slowly, as if he was weary and listen to her indifferently. A conversation having two meanings should also be carried on with a child or some other person, but really having reference to the woman he loves, and in this way his love should be made manifest.

under the pretext of referring to others rather than to herself. He should make marks that have reference to her, on the earth with his nails, or with a stick, and should embrace and kiss a child in her presence, and give it the mixture of betel nut and betel leaves with the tongue, and press its chin with his fingers in a caressing way. All these things should be done at the proper time and in proper places.

3. The man should fondle a child that may be sitting on her lap, and give it something to play with, and also take the same back again. Conversation with respect to the child may also be held with her and in this manner he should gradually become well acquainted with her, and he should also make himself agreeable to her relations. Afterwards, this acquaintance should be made a pretext for visiting her house frequently, and on such occasions he should converse on the subject of love in her absence, but within her hearing. As his intimacy with her increases, he should place in her charge some kind of deposit or trust, and take away from it a small portion at a time, or he may give her some fragrant substances or betel nuts to be kept for him

by her. After this he should endeavour to make her well acquainted with his own life, and get her to carry on confidential conversations, and to sit with him in lonely places. In order to see her frequently he should arrange so that the same goldsmith, the same jeweller, the same basket maker, the same dyer and the same washerman should be employed by the two families. And he should also pay her long visits openly under the pretence of being engaged with her on business, and one business should lead to another, so as to keep up the intercourse between them. Whenever she wants anything or is in need of money, or wishes to acquire skill in one of the arts, he should cause her to understand that he is willing and able to do anything that she wants, to give her money, or else teach her one of the many arts, all these things being quite within his ability and power. In the same way, he should hold discussions with her in company with other people, and they should talk of the doings and sayings of other persons, and examine different things, like jewellery, precious stones, etc. On such occasions he should show her certain things with the values of which she may be acquainted, and

if she begins to dispute with him about the things or their value, he should not contradict her, but point out that he agrees with her in every way.

Thus end the ways of making the acquaintance of the beloved.

Now after a girl has become acquainted with the man through the means above described and has manifested her love to him by the various outward signs and by the motions of her body, the man should make every effort to gain her over. But, taking into consideration the fact that girls are usually very shy, innocent and sensitive, they should be treated with the greatest delicacy, and the man should proceed with considerable caution, though in the case of some girls this is not necessary. When the intentions of the girl are known and her bashfulness put aside, the man should begin to make use of his money, and an interchange of clothes, rings, and flowers should be made. In this, the man should take particular care that the things given by him are handsome and valuable. He should moreover receive from her a mixture of betel nut and betel leaves, and when he is going to a party, he should ask for the

flower in her hair, or for the flower in her hand. If he himself gives her a flower, it should be a sweet smelling one, and marked with marks made by his nails or teeth. With increasing assiduity he should dispel her fears, and by degrees, get her to go with him to some lonely place, and there he may embrace and kiss her and avow his love for her. And finally at the time of giving or receiving from her, some betel nuts or at the time of making an exchange of flowers, he should touch and press, in a loving manner, different parts of her body, thus bringing his efforts to a satisfactory conclusion.

When a man is endeavouring to court one woman, he should not attempt to court any other at the same time. When the man has won the heart of his beloved, he should keep her affections by giving her presents that she likes. A wise man having a regard for his reputation should not think of courting a woman who is apprehensive, timid, not to be trusted, well guarded, or possessed of jealous and revengeful relatives.

CHAPTER III.

Examination of the State of a Woman's Mind

When a man is trying to gain over a woman, he should examine the state of her mind, and act as follows:—

If she listens to him, but does not manifest to him, in any way, her own intentions, he should then try to gain her over by means of a female messenger.

If she meets him once, and again comes to meet him better dressed than before, or comes to him in some lonely place, he should then feel confident that she loves him and will be won over by a little effort. A woman who lets a man make up to her, but does not give herself up, even after a long time, should be considered as a trifler in love, but owing to the fickleness of the human mind, even such a woman can be conquered by always keeping up a close acquaintance with her.

When a woman avoids the attentions of a man, and on account of respect for him and pride in herself, will not meet him or approach him, she can only be gained over with some difficulty, either by endeavouring

to keep on familiar terms with her, or else by an exceedingly clever female messenger.

When a man makes up to a woman, and she reproaches him with harsh words, she should be abandoned at once.

When a woman reproaches a man, but, at the same time, acts affectionately towards him, she should be made love to in every way.

A woman, who meets a man in lonely places, and blushes with the touch of his foot, but pretends, on account of the indecision of her mind, not to be aware of it, can be won over by patience.

When a woman gives a man an opportunity, and makes her own love manifest to him, he should freely make an avowal of his love for her.

And the signs of a woman manifesting her love are these:—

1. She calls out to the man without being herself addressed by him in the first instance.

2. She shows herself to him in secret places.

3. She speaks to him tremblingly and inarticulately.

4. She has the finger of her hand and the toes of her feet moistened with perspiration, and her face blooming with delight.

5. She occupies herself with shampooing his body and pressing his hand.

6. She remains with both hands placed on his body motionless as if she had been surprised by something, or was overcome by fatigue.

7. When shampooing him she works with one hand only, and with the other she touches and embraces parts of his body.

8. She sometimes bends her face down upon his thighs, and when asked to shampoo them, does not manifest any unwillingness to do so.

9. She places one of her hands quite motionless upon his body, and even though the man should press it between his own hands, she does not remove it for a long time.

10. Lastly, when she has resisted all the efforts of the man to gain her over, she returns to him the next day to shampoo his body as before.

When a woman neither gives encouragement to a man, nor avoids him, but hides herself and remains in some lonely place, she

must be got at by means of the female servant who may be near her. If, when called by the man, she acts in the same way, then she should be gained over by means of a female messenger. But if she will have nothing to say to the man, he should consider well about her before he begins any further attempts to gain her over.

Thus ends the examination of a woman's mind.

A man should first get himself introduced to a woman, and then carry on a conversation with her. He should give her hints of his love for her, and if he finds from her replies that she receives these hints favourably, he should then set to work to gain her over without any fear. A woman who shows her love by outward signs to the man at his first interview, will be gained over very easily. In the same way, a luxurious woman, who, when addressed in loving words, replies openly in words expressive of her love, should be considered to have been gained over at that very moment. With regard to all women, whether they be wise, simple, or confiding, this rule is laid down that those who make an open manifestation of their love, are easily gained over.

CHAPTER IV.

About the business of a Female Messenger

If a woman has manifested her love or desire, either by signs or motions of the body, and is afterwards rarely or never seen anywhere, or if a woman is met for the first time, the man should get a female messenger to approach her.

Now the female messenger, having wheedled herself into the confidence of the woman by acting according to her disposition, should try to direct her thoughts towards the man by whom she was sent. She should get into her favour by praising her beauty, wisdom, generosity and good nature and then saying to her, "It is indeed a pity that you who are so excellent a maiden in every way should be possessed of no good lover. Beautiful lady, without a lover life has no meaning." If the girl has regard for some other man, the messenger should talk about the weakness of the passion of that man, his jealousy, his roguery, his ingratitude, his aversion to enjoyments, his dullness, his meanness, and all the other faults that he may have, and with which she may

be acquainted. She should particularly harp upon that failing by which the woman may appear to be the most affected.

Gonikaputra is of opinion that when it is the first affair of the woman, or when her love has only been very secretly shown, the man should then secure and send to her a messenger with whom she may be already acquainted, and in whom she confides.

But to return to our subject. The messenger should tell the woman about the obedience and love of the man and as her confidence and affection increase, she should then explain to her the thing to be accomplished in the following way: "Hear this, O beautiful lady! that this man, born of good family, having seen you has gone mad on your account. The young man, who is tender by nature, has never been distressed in such a way before, and it is highly probable that he will succumb under this present affliction and experience the pangs of death." If the woman listens to her with a favourable ear, then on the following day the messenger, having observed marks of good spirits in her face, in her eyes, and in her manner of conversation, should again con-

verse with her on the subject of the man, and should tell her the story of Shakuntla and Dushyanta and such others as may be fitted to the occasion. She should also describe to her the strength of the man, his talents, his skill in the sixty-four arts of enjoyments mentioned by Babharavya, his good looks, and such other qualities as girls like their husbands to possess.

In addition to this, the messenger should carefully note the behaviour of the woman, which, if favourable, would be as follows:—She would address her with a smiling look, would seat herself close beside and ask her, ‘Where have you been? What have you been doing? Where did you sleep? Where have you been sitting?’ Moreover, the maiden would meet the messenger in lonely places and tell her stories there, would yawn contemplatively, draw long sighs, give her presents, remember her on occasions of festivals, dismiss her with a wish to see her again, and say to her jestingly, “Oh, well speaking woman, why do you speak these bad words to me?”, would discourse on the trouble that may arise if she were to accept that man as her husband, would not tell her about any pre-

vious visits or conversations that she may have had with him, but wish to be asked about these, and lastly, would laugh at the man's desire, but would not reproach him in any way.

Thus ends the behaviour of the woman towards the female messenger.

When the woman manifests her love in the manner above described, the messenger should increase it by bringing to her love tokens from the man. But if the woman be not acquainted with the man personally, the messenger should win her over by extolling and praising his good qualities, and by telling stories about his love for her. Here Auddalika says that when a man and woman are not personally acquainted with each other, and have not shown each other signs of affection, the employment of a messenger is useless.

The followers of Babharavya, on the other hand, affirm that even though they be personally unacquainted but, having shown each other signs of affection, there is an occasion for the employment of a messenger. Gonikaputra asserts that a messenger should be employed, provided they are acquainted with each other, even though no signs of

affection may have passed between them. Vatsyayana, however, lays down that, even though they may not be personally acquainted with each other, and may not have shown each other any signs of affection, still they are both capable of placing confidence in a messenger.

Now the messenger should show the woman the presents, such as the betel nut and betel leaves, the perfumes, the flowers, and the rings which the man may have given to her for the sake of the woman, and on these presents should be impressed the marks of the man's teeth, and nails and other signs. On the cloth that he may send her, he should draw with saffron both his hands joined together as if in earnest entreaty.

The messenger should also show to the woman ornamental figures of various kinds cut in leaves, together with ear ornaments, and chaplets made of flowers containing love letters expressive of the desire of the man, and she should cause her to send affectionate presents to the man in return. After they have mutually accepted each other's presents, then a meeting should

be arranged between them on the faith of the messenger.

The followers of Babharavya say that this meeting should take place at the time of going to the temple of a Deity or on occasions of fairs, garden parties, theatrical performances, marriage, sacrifices, festivals and funerals, as also at the time of going to the river to bathe, or at times of natural calamities—fear of robbers or hostile invasion of the country.

Gonikaputra is of opinion, however, that these meetings had better been brought about in the abodes of female friends, mendicants, astrologers, and ascetics. But Vatsyayana decides that that place is only well-suited for the purpose which has proper means of ingress and egress, and where arrangements have been made to prevent any accidental occurrence and where a man who has once entered the house can also leave it at the proper time without any disagreeable encounter.

Now female messengers are of the following different kinds:—

1. A messenger who takes upon herself the whole burden of the business and finally arranges a marriage between the

young man and the maiden with the consent of their parents.

2. A messenger who does only a limited part of the business.

3. A messenger acting on her own account.

4. A messenger who is the bearer of a letter only.

5. The messenger who is an innocent young woman.

6. Some female relative of the man acting as a messenger.

7. Some female relative of the girl who is known to the young man and acts as his messenger.

8. A mute messenger.

9. A messenger who acts the part of the wind.

A woman who, having observed the mutual passion of a man and woman, brings them together and arranges it by the power of her own intellect—such a one is called a messenger who takes upon herself the whole burden of the business. This kind of messenger is chiefly employed when the man and the woman are already acquainted with each other, and have conversed together, and, in such cases, she is sent not

only by the man (as is always done in all other cases) but by the woman also. The above name is also given to a messenger who, perceiving that the man and the woman are suited to each other, tries to bring about an alliance between them, even though they be not acquainted with each other.

A messenger who, perceiving that some part of the affair is already done, or that the advances on the part of the man are already made, completes the rest of the business, is called a messenger who performs only a limited part of the business.

A messenger who simply carries messages between a man and a woman who love each other, but who cannot frequently meet, is called the bearer of a letter or message.

This name is given to one who is sent by either of the lovers to acquaint either the one or the other with the time and place of their meeting.

When any man sends a female messenger to his beloved under some pretext or other, and places a letter in her bouquet of flowers, or in her ear ornaments, or marks something about her with his teeth or nails,

that woman is called a mute messenger. In this case the man should expect an answer from the woman through the same person conveyed to him in a similar manner. The messenger will not convey any oral message to the girl to whom she was sent by the man.

A person, who carries a message to a woman, which has a double meaning or which relates to some past transaction, or which is unintelligible to other people, is called a messenger who acts the part of the wind. In this case the reply should be asked for through the same woman.

Thus ends the description of the different kinds of messengers.

*A female astrologer, a female servant, a female beggar, or a female artist are well acquainted with the business of a messenger, and very soon gain the confidence of other women. Any one of them can raise enmity between any two persons if she wishes to do so, or extol the loveliness of any woman that she wishes to praise, or describe the art practised by other women

*This is a phrase used for a woman who does the work of everybody and who is fed by the whole village.

in sexual union. They can also speak highly of the love of a man, of his skill in different arts and the desire of other women, more beautiful even than the woman they are addressing, for him and can well explain the pangs of love the man is suffering from.

Lastly, a messenger can, by the artfulness of her conversation, bring about an alliance between a woman and a man, even though he may not have been thought of by her, or may have been considered beyond his aspirations. She can also bring back a man to a woman who, owing to some cause or other, has separated himself from her.

The ways described above for winning a beloved, whether they consist of personal action or employment of a female messenger, should only be employed to gain a maiden whom the young man afterwards takes for a wife, the marriage ceremony being performed either according to the laws and rites of the country or precepts of the Holy-writ, or the union may be accomplished by the Gandharva form of marriage. But, in no case, should any one make use of these ways for seducing the wives of other people, for such an action often causes disaster and

means destruction of Artha and Dharma. This book is intended for the good of the people, and to teach them the ways of pleasing their wives and guarding their chastity and, thereby, to confer on them a happy married life. Vatsyayana exhorts the readers not to make an improper use of this book.

CHAPTER V.

General Advices.

The woman should fix her affections on a man who is possessed of excellent qualities. Such men are as follows :—

Men of high birth, learned, with a good knowledge of the world, and doing the proper thing at the proper time, poets, good story tellers, eloquent men, energetic men, skilled in various arts, far-seeing into the future, possessed of great minds, full of perseverance, of a firm devotion, free from anger, liberal, affectionate to their parents, and with a liking for all social gatherings, skilled in completing verses begun by others and in various other sports, free from all disease, possessed of a perfect body, strong and not addicted to drinking, powerful in sexual enjoyments, sociable, showing love towards women and attracting their hearts to themselves but not entirely devoted to them, possessed of independent means of livelihood, free from envy, and last of all, free from suspicion.

Such are the good qualities of a man. The woman should also have the following characteristics, viz:—

She should be possessed of beauty and amiability, with auspicious body marks; she should have a liking for good qualities in other people, as also a liking for wealth. She should take delight in sexual unions resulting from love, and should be of a firm mind, and of the same class as the man with regard to sexual enjoyment.

She should be always anxious to acquire and obtain experience and knowledge, to be free from avarice, and always have a liking for social gatherings, and for the arts.

The following are the ordinary qualities of all women :—

To be possessed of good disposition, intelligence and good manners; to be straightforward in behaviour, and to be grateful; to consider well the future before doing anything; to possess activity; to be of consistent behaviour and to have a knowledge of the proper times and places for doing things; to speak always without meanness and loud laughter; to be free from malignity, anger, avarice, dullness, or stupidity, to have know-

ledge of the Kama Sutra, and to be skilled in all the arts connected with it.

The faults of the women are to be known by the absence of the above-mentioned good qualities.

The following kinds of men are not fit to be accepted as lovers:—

One who is consumptive, one who is sickly, one whose mouth contains worms, one whose breath smells like human excrement, one who loves another woman, one who speaks harshly, one who is always suspicious, one who is avaricious, one who is self-conceited, one who has a liking for sorcery, one who does not care for respect or disrespect, one who can be gained over even by his enemies by means of money, and lastly, one who is extremely bashful.

The following are the causee of the destruction of a woman's chastity:—

1. Always going into society and sitting in company.
2. Absence of restraint.
3. The loose habits of her husband.
4. Want of caution in her relations with other man.

5. Continued and long absence of her husband.
6. Living in a foreign country.
7. Destruction of her love and feelings by her husband.
8. The company of loose women.
9. The jealousy of her husband.

A clever husband who does not like his wife to lose her chastity should see that she does not mix with the following class of people :—

1. The guards of the town, or the police.
2. The officers of the courts of justice.
3. Astrologers.
4. Powerful men.
5. Learned men.
6. Teachers of the sixty-four arts.
7. *Pithamardas* or confidants.
8. *Vitas* or parasites.
9. *Vidushakas* or jesters.
10. Flower-sellers.
11. Perfumers.
12. Vendors of spirits.
13. Washermen.
14. Barbers.
15. Beggars.

If the woman notices the following behaviour in her husband or lover, she should

consider that there is a change of heart in

1. He gives the woman either less than is wanted, or something else than that which is asked for.
2. He keeps her in hopes by promises.
3. He pretends to do one thing, and does something else.
4. He does not fulfil her desires.
5. He forgets his promises, or does something else than that which he has promised.
6. He speaks with his own servants in a mysterious way.
7. He sleeps in some other house under the pretence of having to do something for a friend.
8. Lastly, he speaks in private with the attendant of a woman with whom he was formerly acquainted.

A woman is sure to lose the love of her husband if she does any one or more of the following actions repeatedly, and *conversely* if the man finds the following actions in his wife, he should think that she does not love him :—

1. Describing the vices and the habits of men as disagreeable and censurable, with

the sneer of the lip, and the stamp of the foot.

2. Speaking on a subject with which he is not acquainted.

3. Showing no admiration for his learning and passing a censure on it.

4. Putting down his pride.

5. Seeking the company of men who are superior to him in learning and wisdom.

6. Showing a disregard for him on all occasions.

7. Censuring men who are possessed of the same faults as her husband.

8. Expressing dissatisfaction at the ways and means of enjoyment used by him.

9. Not giving him her mouth to kiss.

10. Refusing access to her *Jaghana*, *i. e.*, the part of the body between the navel and thighs.

11. Showing a dislike for the wound made by his nails and teeth.

12. Not pressing close up against him at the time when he embraces her.

13. Keeping her limbs motionless at the time of congress.

14. Desiring him to enjoy her when he is fatigued.

15. Laughing heartlessly at his attachment to her.

16. Not responding to his embrace.
17. Turning away from him when he begins to embrace her.
18. Pretending to be sleepy.
19. Going out on visits to her other relations when she perceives he wishes her to keep by his side.
20. Mis-constructing his words.
21. Laughing without any joke, or, at the time of any joke made by him, laughing under some pretence.
22. Looking with side glances at her own attendants, and clapping her hands when he says anything.
23. Interrupting him in the middle of his stories, and beginning to tell other stories herself.
24. Reciting his faults and his vices, and declaring them to be incurable.
25. Saying words to her female attendants calculated to cut the heart of her husband to the quick.
26. Taking care not to look at him when he comes to her.
27. Asking him what cannot be granted.
28. Cleaning away the part of her body he has kissed.

29. Always pretending to be ill.

30. Keeping her person dirty or putting on shabby dress whenever it is his time to come home.

31. Not greeting him when he comes home after his daily labours.

32. Trying to evade him off whenever he makes a request for sexual embrace.

33. Being harsh, in his presence, to his children by his other wife.

34. Showing discourtesy to his ancestral relations.

35. Pointing out to him directly or indirectly that he is unable to satisfy a woman.

36. Telling him how she was wooed when a maiden, or demanded in marriage by a man who is superior to him in physical beauty, intelligence, courage, learning or worldly possessions.

37. Telling him repeatedly that husbands of other women are doing such and such things for their wives which he does not do for her.

If a woman wants to gain the favour and love of her husband, she should do the following things:—

Sending her female attendant to bring the flowers used by him on the previous day in order that she may use them herself as a mark of affection; asking for the mixture of betel leaves and nuts that have remained uneaten by him; expressing wonder at his knowledge of sexual intercourse, and the several means of enjoyment used by him; learning from him the sixty-four kinds of pleasure mentioned by Babharavya; continually practising the ways of enjoyment as taught by him and according to his liking; keeping his secrets; telling him her own desires and secrets; concealing her anger; never neglecting him on the bed when he turns his face towards her; touching any parts of his body according to his wish; kissing and embracing him when he is asleep; looking at him with apparent anxiety when he is wrapt in thought, or thinking of some other subject than herself; showing neither complete shamelessness nor excessive bashfulness when he meets her or sees her standing at the terrace of her house from the public road; hating his enemies; loving those who are dear to him; showing a liking for things which he likes; being in high or low spirits according to the state that he is him-

self in; during a quarrel not continuing her anger for a long time; suspecting even the marks and wounds made by herself with her nails and teeth on his body to have been made by some other woman; keeping her love for him unexpressed by words, but showing it by deeds, and signs, and hints; remaining silent when he is asleep, intoxicated, or sick; being very attentive when he describes his good actions, and reciting them afterwards to his praise and benefit; giving witty replies to him if he be sufficiently attached to her; listening to all his stories, except those that relate to her rivals; expressing feelings of dejection and sorrow if he sighs, yawns or falls down; pronouncing the words "Live Long" when he sneezes; expressing her desire to be impregnated by him; abstaining from praising the good qualities of anybody else, and from censuring those who possess the same faults as her own man; wearing anything that may have been given to her by him; abstaining from putting on her ornaments, and from taking food when he is in pain, sick, low-spirited, or suffering from misfortune, and condoling and lamenting with him over the same; wishing to accompany him if he hap-

pens to leave the country himself or if he be banished from it by the king, and expressing a desire not to live after him; telling him that the whole object and desire of her life is to be united with him; offering previously promised sacrifices to the Deity when he acquires wealth, or has some desire fulfilled, or when he has recovered from some illness or disease; putting on ornaments every day; not acting too freely with him; reciting his name and the name of his family in her songs; placing his hand on her loins, bosom, and forehead, and falling asleep after feeling the pleasure of his touch; sitting on his lap and falling asleep there; wishing to have a child by him; abstaining from revealing his secrets to others; dissuading him from vows and fasts by saying, "Let the sin fall upon me"; keeping vows and fasts along with his when it is impossible to change his mind on the subject; telling him that vows and fasts are difficult to be observed even by herself when she has any dispute with him about them; looking on her own wealth and his without any distinction; abstaining from going to public assemblies without him, and accompanying him when he desires her to do so;

taking delight in using things previously used by him, and eating food that he has left uneaten; venerating his family, his disposition, his skill in the arts, his learning, his caste, his complexion, his native country, his friends, his good qualities, his age, and his sweet temper; asking him to sing and do other such-like things; if able to bear them, going with him without paying any regard to fear, to cold, to heat, or to rain; saying with regard to the next world that he should be her lover even there; adapting her tastes, disposition and actions to his liking; abstaining from sorcery; disputing continually with her mother on the subject of keeping with him, and, when forcibly taken by her mother to some other place, expressing her desire to die by taking poison, by starving herself to death, by stabbing herself; and lastly, assuring the man of her constancy and love by means of her agents, and receiving his money herself, but abstaining from any discussion with her mother with regard to pecuniary matters.

When the man sets out on a journey, she should make him swear that he will return quickly and, in his absence, should put aside her vows of worshipping the Deity,

and should wear no ornaments except those that are lucky. If the time fixed for his return has passed, she should endeavour to ascertain the real time of his return from omens, from the reports of the people, and from the position of the planets, the moon, and the stars. On occasions of amusement and of auspicious dreams, she should say, "Then let me be soon united to him." If, moreover, she feels melancholy, or sees any inauspicious omen, she should perform some rite to appease the Deity.

When the man does return home, she should worship the God Kama (*i. e.* the Indian Cupid) and offer oblations to other Deities, and having caused a pot filled with water to be brought by her friends, she should perform the worship in honour of the crow who eats the offerings made to the souls of deceased relations. After the first visit is over, she should ask her husband also to perform certain rites, and this he will do if he is sufficiently attached to her.

Now a man is said to be sufficiently attached to a woman when his love is disinterested, when he has the same object in view as his beloved one, when he is quite free from any suspicion on her account, and

when he is indifferent to money with regard to her.

Such is the manner of a woman living with a man like a wife, and set forth here for the sake of guidance from the rules of Dattaka. What is not laid down should be practised according to the customs of the people and the nature of each individual man.

There are also two verses on the subject as follows :—

“The extent of the love of woman is not known even to those who are the object of their affection, on account of its subtlety and on account of the avarice and natural intelligence of woman-kind.”

“Women are hardly ever known in their true light, though they may love men, or become indifferent towards them, may give them delight, or abandon them, or may extract from them all the wealth that they may possess.”

PART VI.

About the means of attracting others To one-self.

CHAPTER I.

On personal adornment, on subjugating the hearts of others, and on tonic medicines.

When a person fails to obtain the object of his desires by any of the ways previously related, he should then have recourse to other ways of attracting others to himself.

Now good looks, good qualities, youth and liberality are the chief and most natural means of making a person agreeable in the eyes of others. And in the absence of these, a man or a woman must have resort to artificial means, or to art, and the following are some recipes that may be found useful:—

1. An ointment made of the *Taberna Montana Coronaria*, the *Costus Speciosus* or *Arahicus*, and the *Flacourtia Cataphracta*, can be used as an unguent of adornment.

2. If a fine powder is made of the above plants, and applied to the wick of a

lamp which is made to burn with the oil of mustard, the black pigment or lamp black produced therefrom, when applied to the eyelashes, has the effect of making the person look lovely.

3. The oil of the hogweed, the *Echites Putescena*, the *saima* plant, the yellow amaranth, and the leaf of the nymphæ, if applied to the body has the same effect.

4. A black pigment from the same plants produces a similar effect.

5. By eating the powder of the *Nelumbium Speciosum*, the blue lotus, and the *Mesna Roxburghii*, with ghee and honey, a man becomes lovely in the eyes of others.

6. The above things, together with the *Tabernamontana Coronaria*, and the *Canthochymus pictorius*, if used as an ointment, produces the same effect.

7. If the excrement of a peacock or an hyæna be covered with gold, and tied on the right arm, it makes a man lovely in the eyes of other people.

8. In the same way, if a bead, made of the seed of the jujube, or of the conch shell, be enchanted by the incantations mentioned in the *Atharva Veda*, or by the incantations of those well-skilled in the science of magic,

and tied on the wrist, it produces the same result as described above.

9. When a female attendant arrives at the age of puberty, her master should keep her secluded, and when men ardently desire her on account of her seclusion and on account of the difficulty of approaching her, he should then bestow her on such a person as may endow her with wealth and happiness.

This is the means of increasing the loveliness of a person in the eyes of others.

In the same way, when the daughter of a courtesan arrives at the age of puberty, the mother should get together a lot of young men of the same age, disposition, and knowledge as her daughter, and tell them that she would give her in marriage to the person who would give her presents of a particular kind.

After this, the daughter should be kept in seclusion as far as possible, and the mother should give her in marriage to the man who may be ready to give her the presents agreed upon. If the mother is unable to get so much out of the man, she should show some of her own things as having been given by the bridegroom to her daughter.

Or, the mother may allow her daughter to be married to the man privately, as if she was ignorant of the whole affair, and then pretending that it has come to her knowledge, she may give her consent to the union.

The daughter, too, should make herself attractive to the sons of wealthy citizens, unknown to her mother, and make them attached to her, and for this purpose should meet them at the time of learning to sing, and in places where music is played, and at the house of other people, and then request her mother, through a female friend or servant, to be allowed to unite herself to the man who is most agreeable to her.

When the daughter of a courtesan is thus given to a man, the ties of marriage should be observed only for one year, and after that she may do what she likes. But, even after the end of the year, when otherwise engaged, if she should be invited now and then by her first husband to come and see him, she should see him.

Such is the mode of temporary marriage among courtesans, and of increasing their loveliness, and their value in the eyes

of others. What has been said about them should also be understood to apply to the daughters of dancing women, whose mothers should give them to such persons as are likely to become useful to them in various ways.

Thus end the ways of making oneself lovely in the eyes of others.

1. If a man applies a mixture of the powders of the white thorn apple, the long pepper and black pepper, and honey, on his *lingam*, it will greatly improve his sexual power and such a man will subjugate his wife.

2. The application of a mixture of the leaf of the plant Vatabhranta, or of the flowers thrown on a human corpse when carried out to be burnt, or of the powder of the bones of the peacock, or of the Jiwanjiva bird produces the same effect.

3. The remains of a kite which has died a natural death, ground into powder and mixed with cow butter and honey, produce also the same effect.

4. Anointing oneself with an ointment made of the plant Emblica myrobalsans has the power of subjecting women to one's will.

5. If a man cuts into small pieces the sprouts of the Vajnasunhi plant, and dips them into a mixture of red arsenic and sulphur and dries them seven times, and applies this powder mixed with honey to his *lingam*, he can subjugate a woman to his will directly that he has had sexual union with her; or if by burning these very sprouts at night and looking at the smoke, he sees a golden moon behind, he will then be successful with any woman; or if he throws some of the powder of these same sprouts mixed with the excrement of a monkey upon a maiden, she will not be given in marriage to anybody else.

6. If pieces of the Orris root are dressed with the oil of the mango, and placed for six months in a hole made in the trunk of a Sisu tree, and are then taken out and made up into an ointment, and applied to the *lingam*, this is said to serve as the means of subjugating women.

7. If the excrement of a camel is dipped into the juice of the plant *Eclipta Prostrata* and then burnt, and the black pigment produced from its ashes is placed in a box also made of the bone of a camel, and applied together with antimony to the

eye lashes with a pencil also made of the bone of a camel, then the pigment is said to be very pure and wholesome for the eyes, and serves as a means of subjugating others to the person who uses it. The same effect can be produced by black pigment made of the bones of hawks, vultures, and peacocks.

Thus end the ways of subjugating others. The ways of increasing sexual vigour are as follows:—

1. A man obtains sexual vigour by drinking milk mixed with sugar, the root of the Uchchata plant, the Piper Chaba and liquorice.

2. Drinking milk mixed with sugar, and having the testicles of a ram or goat boiled in it, is also productive of vigour.

3. The drinking of the juice of the Hedysarum Geniticum, the Kuili, and the Kshirika plant mixed with milk, produces the same effect.

4. The seeds of the long pepper along with the seeds of Sansevieria Roxlurghiana, and the Hedysarum Gengeticum plant, all pounded together and mixed with milk, are productive of a similar result.

5. According to ancient authors, if a man pounds the seeds or roots of the *Trapa Bisinosa*, the *Kasurika*, the Tuscan jasmine, *poli* (a kind of onion), and puts the powder into milk mixed with sugar and ghee, and having boiled the whole mixture on a moderate fire, drinks the paste so formed, he will have his sexual power increased tenfold. *

6. In the same way, if a man mixes rice with the eggs of the sparrow, and having boiled this in milk, adds to it ghee and honey, and drinks as much of it as necessary, this will produce the same effect.

7. If a man takes the outer covering of *sesamum* seeds, and mixes them with the

* From the earliest times, men have always paid great attention to the study of sexual tonics. Writers on medicine have attached very great importance to aphrodisiacs i. e. the medicines that excite and increase the sexual power. Considering that every human being has his origin in the sexual function or that the welfare of the entire human system depends upon the state of health of the generative system, these writers usually begin their treatise with a description of the generative organs and how to keep them in a fit condition to a green old age.

The recipes for improving sexual vigour given in the present chapter are indeed curious and some

eggs of sparrows, and then, having boiled them in milk, mixed with sugar and ghee, along with the fruits of the *Trapa Bisinosa* and the *Kasurika* plant, and adding to it the flour of wheat and beans, and then drinks this composition, he will find his sexual capacity miraculously increased.

8. If ghee, honey, sugar, and liquorice in equal quantities, the juice of the Fennel plant and milk are mixed together, this nectar-like composition is said to be holy, and provocative of sexual vigour, a preservative of life, and sweet to the taste.

9. The drinking of a paste composed of the *Asparagus Racemosus*, the *shvadan-shtra* plant, the *guduchi* plant, the long pepper and liquorice boiled in milk, honey and ghee, in the spring is said to have the same effect.

of them are as primitive as the book itself; but in later works of the same nature, these recipes and formula appear to have increased both as regards quality and quantity. In the "Ananga Ranga" or 'Stage of Love,' mentioned in the preface, there are given more than a hundred recipes for different purposes. Considering that the readers will have a great curiosity to know something of these recipes the same have been given at some length in the appendix to this book.

10. Boiling the *Asparagus Racemosus* and the *shvadanshtra* plant, along with the pounded fruits of the *Premna Spinosa* in water and drinking the same, is said to act in the same way.

11. Drinking boiled ghee, or clarified butter, in the morning during the spring season, is said to be beneficial to health and strength, and agreeable to the taste.

12. If the powder of the seeds of the *shvadanshtra* plant and the flowers of barley are mixed together in equal parts, and a portion of it, *i. e.*, two tolas in weight, is eaten every morning on getting up, it has the same effect as the preceding recipe.

There are also verses on the subject as follows:—

“The means of producing love and sexual vigour should be learnt from the science of medicine, from the Vedas, from those who are learned in the art of magic, and from confidential relatives. No means should be tried which are likely to cause injury to the body, which involve the death of animals, and which bring man in contact with impure things. Such means should only be used as are holy, acknowledged to be good, and approved of by Brahmins and friends.”

“When a man has passed the middle of life, he should begin to use such articles—whether foodstuffs or medicines, as improve bodily strength and sexual vigour. If a man regularly uses such preparations as are given in medical books of the ancients for the preservation and increase of manhood, he can be able to procreate children at the age of four score and ten.”

CHAPTER II.

On Miscellaneous Experiments and Recipes.

If a man is unable to satisfy a *Hastini*, or elephant woman, he should have recourse to various means to excite her passion. At the commencement he should rub her *yoni* with his hand or fingers, and not begin to have intercourse with her until she becomes excited, or experiences pleasure. This is one way of exciting a woman. The people of southern countries employ artificial articles resembling a *lingam* to satisfy their wives who cannot be satisfied by natural congress, but Vatsyayana exhorts people not to use any such articles as they are unnatural and, being hard, are very likely to injure the internal delicate structure of the woman.

The people of the southern countries are in the practice of performing a certain operation on their *lingam* and cause it to be pierced like the lobes of the ears of an infant pierced for ear-rings. *

* This kind of operation (termed 'Mica') has also been known to exist among the primitive tribes of Australia.

Now when a young man perforates his *lingam*, he should pierce it with a sharp instrument and then stand in water so-long as the blood continues to flow. At night he should engage in sexual intercourse even with vigour, so as to clean the hole. After this he should continue to wash the hole with wine, and increase the size by putting into it small pieces of cane, and the Wrightea Antidysenterica, and thus gradually enlarge the orifice. It may also be washed with liquorice mixed with honey, and the size of the hole increased by the fruit stalks of the Stima Patra plant. The fruit should also be annointed with a small quantity of oil.

In the hole made in the *lingam*, the man may put *Apadravya*, of various forms, such as, splinters of wood, a pebble, a metallic ball, the bone of the heron, a piece of ivory, a "lock of hair," and other things named according to their forms and means of using them. All these *Apadravyas* should be rough on the outside according to the requirements.

If the male organ of a man is much below the normal size from birth or has dwindled in size due to some wasting di-

sease, it can be enlarged and brought to the normal size.

When a man wishes to enlarge his *lingam*, he should rub it with the bristles of certain insects that live in trees and then, after rubbing it for ten nights with oils, he should again rub it with the bristles as before. By continuing to do this a swelling will be gradually produced in the *lingam*, and he should tie a weight or small bag of sand to the organ and let it hang. After this he should take away all the pain from the swelling by using cool concoctions. The swelling, which is called "*Suka*", and is often brought about among the people of the Dravida country, lasts for life.

If the *lingam* is rubbed with the following things, *viz.* the plant *Physalis Flexuosa*, the *Shavare-Kanadak* plant, the *ajala-Suka* plant, the fruit of the egg plant, the butter of a she buffalo, the *hastricharma* plant, and the juice of the *vajra-arma* plant, a swelling lasting for one month will be produced.

By rubbing the *lingam* with oil boiled in the concoctions of the above things, the same effect will be produced, and will last for six months.

The enlargement of the *lingam* is also effected by rubbing it or moistening it with oil boiled on a moderate fire along with the seeds of the pomegranate and the cucumber, the juices of the *valuka* plant, the *hasti-charma* plant and the egg plant.

In addition to the above, other means may be learnt from experienced and confidential persons.

Some miscellaneous experiments and recipes are as follows:—

1. If a man mixes the powder of the milk-hedge plant, and the *kantake* plant, with the excrement of a monkey and the powdered root of the *lanjalika* plant, and throws this mixture on a woman, she will not love anybody else afterwards.

2. If a man thickens the juice of the fruits of the *Cassia Fistula*, and the *rug-enla Jambolana* by mixing them with the powder of the same plants, the *Vernolia Authelmintica*, the *Elipta Prostate*, and the *Lohopa-jihika*, and applies this composition to the *yoni* of a woman and then has sexual intercourse with her, they will love each other mutually ever afterwards.

3. The same effect is produced if a man has connection with a woman who has

bathed in the butter-milk of the she-buffalo mixed with the powders of the *gopalika* plant, the *bonu padika* plant and the yellow amaranth.

4. An ointment made of the flowers of the *Maualea*, *Cadamba*, the long plum, and the *Eugenia Jambolana* and used by the woman, is disliked by the husband.

5. Garlands made of the above flowers, when worn by the woman, produce the same effect.

6. An ointment made by pounding the roots of the *Nelumbrium Speciosum* and of the blue lotus, and the powder of the plant *Physalis Flexuosa* mixed with ghee and honey, will enlarge the *yoni* of the *mrigi* or deer woman.

7. An ointment made of the fruit of the *Emblica Myrobalans* soaked in the milky juice of the milk of hedge plant, of the *soma* plant, the *Calotropis Gigantee*, and the juice of the fruit of the *Vernonia Anthelmintica*, will make the hair white.

8. The juice of the roots of the *mada-yantaka* plant, the yellow amaranth, the *anjnaika* plant, the *Clitoria Ternateca*, and the *shlakshnaparni* plant, used as a lotion, will make the hair grow.

9. An ointment made by boiling the above roots in oil, and rubbed in, will make the hair black, and will also gradually restore hair that has fallen off.

10. If lac is saturated seven times in the sweat of the testicle of a white horse, and applied to a red lip, the lip will become white.

11. The colour of the lips can be regained by means of the *madayantaka* and other plants mentioned above under (8).

12. A woman who hears a man playing on a reed pipe which has been dressed with the juices of the *bahypadika* plant, the *Tabernamontana*, the *Costus Speciosus* or *Arabicus*, the *Pinus Deodora*, the *Eniohorbia Antiquorum*, the *vijra* and the *kantaka* plant, becomes his slave.

13. If food be mixed with the fruit of the thorn apple (*Dathura*), it causes intoxication.

14. If water be mixed with oil and the ashes of any kind of grass except the *kusha* grass, it becomes the colour of milk.

15. If yellow myrobalans, the hog-lum, the *shrawana* plant, and the *priyangu* plant be all pounded together, and applied to iron pots, the pots become red.

16. If a lamp, trimmed with the oil extracted from the *Shrawana* plant and *priyangu* plant, its wick being made of the cloth and the slough of the skins of snakes, be lighted, and long pieces of wood placed near it, those pieces of wood will resemble so many snakes.

17. Drinking the milk of a white cow, which has a white calf at her foot, is auspicious, produces fame, and preserves life.

18. The blessings of venerable Brahmins, well propitiated, have the same effect.

Thus have I written in a few words the "Science of Love" after reading the texts of ancient authors, and following the ways of enjoyment mentioned in them.

He who is acquainted with the true principles of this science, pays regard to Dharma, Artha, and to his own experiences, as well as to the teachings of others, and does not act simply on the dictates of his own desires. As for the errors in the science of love which I have mentioned in this work on my own authority as an author, I have, immediately after mentioning them, carefully censured and prohibited them.

An act is never looked upon with indulgence for the simple reason that it is authorised by the science, because it ought to be remembered that it is the intention of the science that the rules which it contains should only be acted upon in particular cases. After reading and considering the works of Babharavya and other ancient authors and thinking over the meaning of the rules given by them, the Kama Sutra was composed according to precepts of the Holy-writ, for the benefit of the world, by Vatsyayana, while leading the life of a religious student, and wholly engaged in the contemplation of the Deity."

This work is not intended to be used merely as an instrument for satisfying our desires. A person, acquainted with the true principles of this science and who preserves his Dharma, Artha and Kama and has regard to the practices of the people, is sure to obtain mastery over his senses.

In short, an intelligent and prudent person, attending to Dharma and Artha and attending to Kama also, without becoming the slave of his passions, obtains success in everything that he may undertake.

CONCLUDING REMARKS.

As to the merits or demerits of this work of Vatsyayana *i. e.*, Kamasutra, which is considered a gem in Hindu erotic literature, opinions differ very widely. While some consider it as highly unscientific and most primitive form of writing, others, keeping in view the fact that the work was written at least fifteen hundreded years ago, regard it as a masterpiece. It must be remembered that in those early days there was apparently no idea of embellishing a work in the same manner as a modern writer does. Neither, in those early days, did the people take trouble to present facts in a logical order and strictly according to reason and principles of science.

This work of Vatsyayana can be recommended for study to the student of social science and humanity, and above all, to the student of those early ideas, which have gradually filtered down through the sands of time, and which seem to prove that the human nature remains the same in all ages.

It has been said of Balzac (the great, if not the greatest of French Novelists) that he seemed to have inherited a natural and

intuitive perception of the failings of men and women, and has described them with an analysis worthy of a man of science. The author of the present work must also have had a considerable knowledge of the humanities. Many of his remarks are so full of simplicity and truth, that they have stood the test of time, and stand out still as clear and true as when they were first written, some fifteen hundred years ago.

Considered as a whole, this work of Vatsyayana which is, in its essence, a treatise on men and women, their mutual relationship and connection with each other, is such as should be studied by all both old and young. The former will find in it real truths, gathered by experience, and already tested by themselves, while the latter will derive the great advantage of learning things which some perhaps may otherwise never learn at all, or which they may only learn when it is too late to profit by the learning.

And now one word about the author of this work, the good old sage Vatsyayana. It is much to be regretted that nothing can be discovered about his life, his belongings, and his surroundings. At the end of part VI,

the writer states that he wrote the work while leading the life of a religious student (probably at Benares) and while wholly engaged in the contemplation of the Deity. He must have arrived at a certain age at that time, for throughout he gives us the benefit of his experience and of his opinions, and these bear the stamp of age rather than of youth; indeed the work could hardly have been written by a young man. Probably vatsyayana was past the age of fifty when he wrote this treatise on sex.

But though we do not know much of the life history of the sage Vatsyayana, his name will continue living among us for ages to come. It has been said that the works of the men of genius do follow them and remain as a lasting treasure, and, though there may be disputes and discussions about the immortality of the body or the soul, nobody can deny the immortality of genius, which ever remains as a bright and guiding star to the struggling humanities of succeeding ages. This work of Vatsyayana, which has stood the test of centuries, has placed the great sage among the immortals, and on this and on Him no better elegy or

eulogy can be written than the following lines:—

“ So long as lips shall kiss, and eyes shall
see,
So long lives This, and This gives life to
Thee.”

* APPENDICES.

(1) Different Kinds of Women.

Women differ very widely as regards the construction of their body, sexual appetite and capacity for sex exercise. According to Nandisa and Gonikaputra—the two great ancient authorities in the science of love, women are divided into four classes—*Padmini*, *Chitrini*, *Sankhini*, and *Hastini*. *Padmini* is the most superior type of woman and next in order of merit come *Chitrini* and *Sankhini*; while *Hastini* is the lowest type of woman and should be abandoned by all intelligent and learned men. A description of the four types of women now follows:

Padmini.

She in whom the following signs and symptoms appear, is called a *Padmini*: Her face is pleasing as the full moon; her body

* In order to make the subject complete and exhaustive, various articles from Ananga Ranga, Rati-Rahasaya, Rati-Ratna, etc., on subjects which are not treated in Kama-Sutra, are being appended here and, it is fervently hoped, that the reader will appreciate this addition to the original book.

well clothed with flesh, is soft as the *Shiras* or mustard flower; her skin is fine, tender, fair as the yellow lotus, never dark-coloured. Her eyes are bright and beautiful as the orbits of the fawn, well cut, and with reddish corners. Her bosom is hard, full and high; she has a good neck; her nose is straight and lovely, and three folds are seen across her middle *i. e.*, about the umbilical region. Her *yoni* resembles the opening lotus bud, and her love seed is perfumed like the lily that has newly burst. She walks with swan-like gait, and her voice is low and musical as the notes of the Kokila bird; she delights in white raiments, in fine jewels, and in rich dress. She eats little, sleeps lightly, and being as respectful and religious as she is clever and courteous, she is ever anxious to worship the gods, and to enjoy the conversation with Brahmins. Such, then, is the *Padmini* or Lotus woman.

Chitrini

Following are the characteristics of the *Chitrini*:—

She is of a middle stature—neither very low nor very tall. She possesses a lean

body. She is fair faced and has an attractive appearance. She has a beautiful round neck resembling a conch-shell. Her lips are slightly raised up and they are red in colour. Her eyes are rolling naturally. Her voice is shrill like that of a peacock or a parrot. Her gait is charming and majestic like that of an elephant. She possesses well-developed but, at the same time, well-proportioned breasts and buttocks with beautifully-formed thighs and lean legs. The hair of her head is long, luxuriant and glossy-black in colour. On her pubic region she has only a thin growth of hair. She has a tender lotus-like vagina which, during sexual excitement, secretes plenty of erotic fluid which has the smell of honey. Her external genitals are round and fleshy. She is naturally fond of and clever in dancing, singing, playing on musical instruments, painting, drawing and other fine arts. She loves and is pleased with the outer acts of love like kissing, embracing, scratching. She is fond of pictures, lovely clothes, sweet-smelling articles and such like things. Her desire for sexual intercourse is moderate and she likes most the man-superior position.

Sankhini.

She, in whom the following characteristics are found, should be taken for a *Sankhini* :—

Her body tends towards obesity. Her forehead is high but lean. She may be of white or wheat complexion. Her feet are long. Her buttocks are large. Her breasts are not well-proportioned—either smaller or larger when compared with the rest of her body. Her body when embraced, always feels warm to the touch. Her eyes betoken crookedness. She is of an irascible temper. Her voice is hoarse and faltering. She walks with a quick pace. She is fond of red flowers and red garments. She is of a bilious temperament and is given to slander and calumny. Her external genitals are slightly stooped low and are full of thick hair. Her vagina is broad with a rugged surface and its secretion has a pungent, salty smell. She is neither very voracious nor very sparing in diet. On account of her intense excitement, she inflicts wounds on the body of the man with her finger nails during sexual congress. She likes to have sexual intercourse in the posture known as

Venudarita in which one leg is stretched and the other raised up.

Hastini

The possessor of the following characteristics is known as *Hastini* —

She has a bulky body with a short and thick neck. The fingers of her feet are crooked. She has thick and large lips which are also quivering. Her eyes are small and symbolic of passion and lust. The hair of her head is of reddish colour. She takes delight in doing cruel acts and is shameless by nature. Her voice is hoarse and faltering. She is very fond of spices and sour things and eats voraciously. Her perspiration as well as her erotic fluid emits an ugly smell. Her vagina is very broad and deep and there are small hairs on the inner surface of her labia majora. Her external genitals are strongly developed. She arrives at orgasm with the greatest difficulty and only when all the external acts of love are vigorously employed. Her favourite posture is *Jrimbham* in which the female places her feet on the shoulders of the male.

Ancient and learned sages also hold that the erotic desire has its rise in different

types of women at different hours of the day and the night and on different days in a lunar fortnight. This is as follows —

Padmini :—

In the fourth quarter of the day and the night; and on the 1st, 2nd, 4th, and 5th day of the lunar fortnight. According to another authority, the 2nd, 3rd and the 5th days are the best.

Chitrini :—

In the first quarter of the day and the night; and on the 6th, 9th, 10th and the 12th day of the lunar fortnight. According to another version, the 6th, 8th, 10th and the 12th days are the best.

Sankhini :—

In the third quarter of the day and the night; and on the 3rd, 7th and the 11th day of the lunar fortnight. According to another authority, the 1st, 2nd and the 11th days are the best.

Hastini :—

Like the *Sankhini*, she also has a rise of erotic desire in the 3rd quarter of the day and the night; and on the 9th, 14th and the 15th day of the lunar fortnight. One authority regards the 4th, 7th and the 14th day of the

lunar fort night as the best days for intercourse with her.

There is also a verse on the subject :—

“When a woman exhibits the qualities of two different types of woman, then the woman should be considered to belong to that class whose qualities predominate in her over the qualities of the other class.

“Every intelligent man should try to understand to what class the woman belongs with whom he is going to have sexual relations, and should work according to the instructions of the *Acharyas* (learned men) in his relations with that woman.”

(2) Movement of the Erotic Element in the body of the Woman.

Ancient writers and learned men are of the opinion that the erotic element in the body of the woman is never stationary, but continues rotating in her body according to the rotation of the moon. It travels in the body of the woman from top to bottom and then from bottom to top, and makes a complete circuit in a lunar month. If this sexual element be stirred up by such love actions as kissing, handling, rubbing, scratching, pricking and biting the part of the body where it is supposed to be located, the woman speedily arrives at her climax in a sexual embrace. This is not a supposition or a theory but an actual fact based on observation. Every man, if he wishes to be a successful husband, ought to be familiar with this particular branch of sexual science, and bring his knowledge into operation during every sexual act.

A Lunar month is divided into two halves. First a fortnight beginning with the new moon and ending in the full moon. This is called the bright night' fortnight and in shastras, is termed *Shukla Paksh*.

The next fortnight begins with the full moon which goes on declining until after a fortnight we have no moon at all (*Amawas*). This is called the dark night's fortnight and, in *shastras*, is termed *Krishan Pakhsh*—the word *Krishan* being derived from *Krishna* who was of a dark colour.

The Hindu philosophers hold that the sexual element keeps to the right side of the woman during *Shukal pakhsh* and to the left side during *Krishna pakhsh*.

It is further held that the sexual element in woman ascends from the right toe to the top of the head during *Shukal pakhsh*, bright-night's fortnight, and then descends from the top to the left foot during the next fortnight. The following tables show the relation between the days of the lunar month and the different localities of the sexual element. It has already been pointed out that stimulation of the part of the body where the sexual element is supposed to reside on a particular day, has been considered to be the means of arousing the passion of the woman who would then speedily arrive at her sexual climax. The means employed for stimulating the part are touching, rubbing, pricking and licking.

BRIGHT-NIGHTS' FORTNIGHT.

*Beginning with New Moon and ending
in Full Moon*

Day of the Moon.	Part of the body on the right side.
1st day.	Junction of the big toe and the adjoining one.
2nd „	Sole of the foot.
3rd „	Calf.
4th „	Thigh.
5th „	Groin.
6th „	Pudendum.
7th „	Waist.
8th „	Navel.
9th „	Breast.
10th „	Neck.
11th „	Chin.
12th „	Cheek
13th „	Lips.
14th „	Eye and Forehead.
15th „	Top of the head.

—: o :—

DARK-NIGHTS' FORTNIGHT.

*Beginning with Full Moon and ending in
Amawas (no moon).*

Day of the moon.	Part of the body on the left side.
Full moon.	Top of the head.
2nd day	Eye and Forehead.

3rd day	Lips.
4th „	Cheek.
5th „	Chin.
6th „	Neck.
7th „	Breast.
8th „	Navel.
9th „	Waist.
10th „	Pudendum.
11th „	Groin.
12th „	Thigh.
13th „	Calf.
14th „	Sole of the foot.
15th „	Junction of the big toe and the adjoining toe.

The procedure to be followed is given below:—

On the first day of the bright fortnight the man should press the toe of the woman with his own toe.

On the second day he should tickle the sole of her foot with his own toe.

On the third day he should tickle her ankle and calf.

On the fourth day he should rub, press, knead, and tickle with his hand her knee and thigh.

On the fifth day he should scratch her groin with his nail.

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On the sixth day manual actions should be directed to her pudendum.

On the seventh day her waist should be tickled.

On the eighth day the husband should gently strike on the region of the navel of his wife with his palm.

On the ninth day he should handle, press, and kiss her breast.

On the tenth day he should tickle and kiss her neck.

On the eleventh day he should kiss her chin.

On the twelfth day he should shower warm kisses on her cheek and also tickle and squeeze it.

On the thirteenth day he should kiss and bite her lips.

On the fourteenth day he should gently kiss her eye and forehead.

On the fifteenth day he should get hold of her locks and pull them.

In the coming fortnight he should do these acts in the descending order.

1.

Full moon

2nd day

(3) TYPES OF MEN AND WOMEN.

There are three types of men—the Hare, the Bull and the Horse; and similarly there are three types of women—the Female Antelope, the Mare and the Female Elephant. The characteristics of each are given below:—

The Hare :

Blessed are the Hares whose hair is soft, whose eyes are big, who are polite and sweet-tempered, moderate in diet, slender-bodied, and clean faced. Their teeth are small in size and in level. They bear dark moles on their hands, feet, knees, thighs, hips and chest. Their sexual appetite is very moderate and their vital fluid emits a sweet odour. The size of their genital organ is below the average.

The Bull :

He is sinewy, broad-chested, with a big head. He is strong and stout, and hard-skinned like a tortoise. His eyes are stern-looking and red in the interior, and his face, hands and trunk are ruddy. Temperamentally he is cruel, blunt, reckless and unsteady. His genital apparatus is of an average size.

The Horse :—

He has long, thick hair with big tremulous eyes. He is broad-chested and has long arms, big face and big feet. He walks with long, big steps. He speaks in a loud tone. Temperamentally he is arrogant, avaricious and impudent. His sexual appetite is never appeased and he is fond of having sexual relations with corpulent women. He is not afraid even of incest. His perspiration and semen emit a pungent smell. The size of his genital organs is very prominent. People should keep on their guard against such a man as he is highly passionate and unprincipled.

—:o:—

The Female Antelope:—

She has a slender body, and thick, curly hair. Her breasts are elevated and eyes like a lotus. Her nose is well formed, her waist is slender and her lower lip is rosy. The palms of her hand are soft and fleshy while her feet are beautifully formed. Her arms and legs are round and lovely, and the formation of her external and internal genital organs is slender and delicate. She is full of grace and her voice resembles that of the cuckoo. She is moderate in diet as well

as in the enjoyment of sexual pleasure. She is fond of music and arts.

The Mare :

She has long hair, long neck, long ears and blue eyes. She moves her head very frequently. Her waist, lips and breasts are well developed. Her navel is deep sunk in the belly and her lips are slightly parted. She is middle-statured with stout arms and legs. She sleeps for very long hours and is also fond of dainty dishes. Temperamentally she is haughty, fickle-minded, and easy to be influenced by others. She is passionate and has a great liking for sexual enjoyment. Her body and erotic fluid emit a smell resembling that of the sesamum seed.

The Female Elephant :

Her nose, cheeks, ears and neck are bulky, while her lips are red and swollen. Her hair is short and thick. Her hands and feet are small and stout. Her joints are slightly curved. She has a harsh look in her eyes. Her voice is hoarse. Her perspiration and erotic fluid emit a pungent smell. She is wicked, unchaste and highly passionate. In size, her vagina and other genital organs are very prominent. It is better to avoid such a woman in marriage.

(4) DIFFERENT NATURES OF WOMEN

The *Acharyas* hold that women are of different natures according to the mental qualities they possess, as enumerated below :

DIVINE-natured is that woman who is pious, virtuous, lover of religious performances, contented, candid, energetic, complacent to the will of her husband and other elders, and silver-tongued. Such a woman usually belongs to a rich and respectable family and brings fortune to her husband. She likes only those foods as are light, wholesome and sweet to the taste, and she takes even these food articles in very small quantities.

GANDHARVA-natured (semi-divine being) is that who is very fond of music, perfumes and flowers. She is beautifully formed, and leads a peaceful life. She is very fond of brilliant and costly attires. She will never appear in society unless she is elegantly dressed. She is fond of dainty dishes.

HUMAN-natured woman is one who is hospitable to all—young and old, rich and poor, pious, of amiable disposition, cordial in friendship, and who does not feel tired of

doing good to others and observing fasts and other religious ordinances.

YAKSHA-natured woman is one who is immoderately fond of flesh and wine, and is addicted to vulgar passions. Her colour is like that of *champaka* flower, her breasts are fully expanded, she is arrogant by nature and longs constantly for sexual intercourse. She is so greedy that she will do anything for the sake of money.

DEMONIC-natured woman is one who takes delight in mischief-making and causing injury and loss to others. Such a woman is also malignant, crooked in her ways, of impatient temperament, dark-skinned, ugly and unclean. Her hands and feet are hot and eyes red. She loves mirth and pleasure, and is unscrupulous of her chastity. She is fond of hot foods, spices and acids.

SERPENT-natured woman is one who is always restless, suspicious and capricious. She draws long sighs and keeps drowsy and yawning.

CROW-natured woman is one who is very cunning and distrustful of others. Her eyes are constantly revolving.

MONKEY-natured woman is one who is very fickle-minded, flippant, coquettish and restless. She gnaws her teeth very frequently.

DONKEY-natured is one who is a fool and whose main outlook on life is eating, drinking, sleeping and enjoying sexually.

In all of these above-enumerated female types, inherent nature is the primary cause, and next comes the influence of companions.

(5) MEDICINAL PREPARATIONS.

It is a well-known fact that the act of coitus is futile if the man reaches his orgasm prior to the woman having done so. Now it frequently happens that a *hare* man is married to a *mare*; or a *bull* to a *she-elephant*. Evidently in all such cases the husband is unable to appease the sexual craving of his wife and so, in order that the husband and the wife may pull on together without the latter going astray, the *Achar-yas* have discovered some medicines by the use of which the woman arrives at her orgasm very quickly. When these medicines are used, a *mare* is likely to be satisfied by a *hare* and a *she-elephant* by a *bull*. Therefore these medicines are very useful and important and every man should keep them in mind and put them to use at the needed time. These medicines are enumerated below :

Powdered asafoetida should be well mixed with honey, 4 times by weight, so as to make a paste. This should be introduced in the vagina and placed in front of the uterus just before the act of coitus.

A paste should be made according to the following formula: powdered *Emblica officinalis* one part, *Gum Myrrh* one part, honey four parts. Three *mashas* of it should be used in the same manner as the paste described above.

Powder well the seeds of the tamarind tree. Mix one part of this powder with one part of red lead and four parts of honey, and use as above.

Make a homogeneous paste by mixing one part of camphor, one part of borax and five parts of honey. Coat it on the male organ before sexual union.

Make a paste by taking powdered borax, ghee, honey and juice of the *Agastya* plant, all taken in equal quantities. The man should use it in the manner described in the last verse.

A paste should be made of old molasses, powdered tamarind seed, powdered asafoetida and honey, all taken in equal quantities and used in the same manner as described above.

A paste should be made of the following ingredients: *Long peper* powdered, one part, *Prema spinosa* seeds well-powdered one part, *Symplocos Racemosa* one part;

mixed with as much quantity of honey as is required to make a paste. This is to be used by the man in the same way as described above. It is highly efficacious and gives very good results.

Tonic Medicines.

To supplement the action of the medicines described in the previous paragraph, the man should also use tonics to increase his sexual power—retentive and erectile. These tonics are to be prepared and used as follows :

The root of *Mimosa Pudica* should be pounded in cow's milk so as to make a paste. The man should rub this paste well over and into the soles of his feet an hour previous to his indulging in the sexual act.

The oil of wild sunflower rubbed on the soles of the feet bestows the same results.

The root of *Abrus Precatorius* and pollen of the white lotus should be thoroughly ground with honey and the paste thus formed should be rubbed by the man over the region of his navel an hour before coitus.

The seeds of *Cannabis Indica* and camphor should be taken in equal quantities and well powdered together. This powder should be turned into a paste by adding a

suitable quantity of water and then rubbed over the region of the umbilical cord by the man.

The seed of the white *Kokila* tree, plucked on the night when the moon is full, and tied over the waste with a red thread, bestows retentive power.

The seed of *Saptaparna*, plucked on sunday and kept in the mouth during sexual congress, affords retentive power.

The root of the *Mamira* plant tied on the waist with a piece of silk thread spun by a virgin improves the retentive power.

The seed of white *Kokila* pounded in the milky juice of the *Banyan* tree and taken orally by the man with milk, bestows good retentive power.

Dissolve the powder of *Vidari* in its own juice and dry it in the sun. Then mix it with equal quantities of ghee and honey. If the man takes one tola of this paste sometime before sexual intercourse, his retentive power will increase many times.

Grind *Myrobalan* (*Harda*) in its own juice and then add to it ghee and sugar in double the quantities. Take two tolas of it every morning. This is an excellent tonic. It improves physical strength, sexual power,

power of vision and makes the face ruddy.

A churna should be made by mixing the powders of *Musli*, *salep* and *gokhru* in equal quantities. Half a tola of it should be taken in the morning and half a tola at bed-time with milk obtained from a black cow. This is an excellent tonic. It makes the seminal fluid thick like honey and increases both the retentive power and sexual capacity fourfold.

Black lentils, *i. e.* *Urd* should be soaked in cow's milk for 12 hours. They should then be well ground and fried in ghee and into them should be added an equal quantity of sugar. This should be taken by the man every morning according to his digestive capacity. The preparation is highly delicious and vitalises the whole system. This can be used all the year round excepting the rainy season.

✓ The powder of the three myrobalans, mixed in equal proportions, should be rubbed with ghee and then mixed with 4 times its weight of honey. This should be licked by the man every morning on an empty stomach in a quantity which can be digested. If taken for forty days, it will make a giant of a man. It increases virility and reten-

tion tenfold, improves digestion, cleanses the blood, sharpens the visions, and has the power of turning even the grey hairs black. It is a simple preparation but worth its weight in gold.

The man should obtain the fruit of the *Banyan* tree and dry it in shade. It should then be very finely powdered and soaked in the milky juice of the same tree for 7 days. Afterwards it should be dried and mixed with equal quantities of powdered cardamoms and sugar. Three mashas of it taken with cow's milk, morning and evening, will build up the sexual vigour of the man in 21 days, and render his seminal fluid thick like honey. This preparation costs very little and is an excellent medicine for virility and retentive power.

The pods of the *Acacia Indica* treated and taken in the same manner as above-narrated are equally beneficial.

Dry the leaves of the *Indica Hemp* in shade. Powder them fine. Take a pinch of this powder and mix it with 4 times its weight of honey. Lick this up every evening and take cow's milk afterward. This simple process bestows good retentive power on man.

Grind black grams and mix the flour produced with half its weight of *Talmakhana*. Fry the mixture in cow's ghee over a gentle fire. Add pistachio, almond kernels and raisins each equal to one-eighth of the weight of the gram flour, and sugar equal to one half the weight of gram flour. This makes a highly delicious sweetmeat. Take it in a quantity which can easily be digested, morning and afternoon, *i. e.*, at a time when the stomach is empty. This works as an excellent tonic and improves the retentive power wonderfully.

Some External Applications.

When a husband finds that he is unable to satisfy his wife on account of the smallness of his organ, which is either hereditarily small or has been rendered lean due to some disease, he should use the following external applications for the improvement of its size:—

One hundred big ants of black colour should be placed in 5 tolas of sesamum oil. The oil should be kept in the sun for fourteen days after which it should be decanted. This oil should be rubbed on the male organ two or three times a day for forty

days. This improves the size of the organ very satisfactorily.

Obtain the fat of the lion or tiger or bear or crocodile. Warm a few drops of it and rub it on the root and body of the male organ. Afterwards keep the organ warm. By repeating this process sixty times the organ assumes a bigger size.

In the rainy season there appear in large numbers small insects of bright red colour known as *Birbahuti* (*Mutella occidentalis*). Collect fifty one of these insects and keep them immersed in sesamum oil for 7 days. Afterwards place the oil on a gentle fire for three hours. Now decant the oil and rub a few drops of it on the male organ twice or thrice daily. The use of this oil not only increases the size of the organ but improves the virile power to a very great extent.

Take cinnamon, long pepper, *Nutmeg* (*myristica officinalis*), and mastich, one part of each. Powder them and mix with 10 parts of castor oil. Let the oil simmer over a gentle fire for 4 hours. Afterwards cool it; pass it through a cloth and use it in the same manner as the preparations mentioned above.

Obtain well dried and powdered earthworms one part by weight. Dissolve them in 10 times their weight of sesamum oil. Keep them in the sun for four days. Decant the oil and use it in the same manner as narrated above.

Obtain a hundred and one adult leeches. Place them in an old earthen vessel at the bottom of which there is a very tiny hole. Cover the vessel with an earthen lid and seal it up all round with kneaded clay. Bury the earthen vessel in the ground so that the top of the vessel is just at a level with the ground and arrange a bottle under the tiny hole which is at its bottom so that any liquid that may trickle down through the hole may be received by the bottle. Now lit up a big fire over the vessel by burning the dung of the camel. Under the action of heat, the leeches will give out an oil which will fall drop by drop into the bottle. After the fire has burned for full seven hours, remove the ashes and let the place cool for one day and night. Then carefully dig out the vessel and the bottle placed under it. A quantity of oil will be found in the bottle. Rub five drops of this oil on the root and body of the male organ once or twice daily

and continue the process for 40 days. This will give wonderful results. The oil is highly efficacious in increasing the size of the organ and improving virile power, and will succeed when other remedies have failed.

Extract the oil of *Malkangni* and use it in the same way as described above. It increases the size of the organ as well as sexual vigour.

The external applications narrated above for increasing the size of the dwindled organ, will be equally efficacious in increasing the size of the female breasts when the same are either hereditarily below the normal in size, or have dwindled down and dried up as a result of bodily weakness or some disease. The mode of application is the same in both cases.

If the vagina of a woman has got very much relaxed on account of repeated pregnancies, the same can be contracted and rendered narrower by the use of any one of the following recipes:

The bark of the pomegranate should be dried in the shade and then powdered and

passed through a cloth. This should then be mixed with an equal quantity of powdered alum. A quantity that can be placed on the palm of the hand should be tied in a piece of thin cloth and kept in the vagina from sunrise to sunset. This will make the vagina as narrow as it was when the woman had not given any birth. The process may be repeated every seventh day to insure the keeping of the vagina in the desired condition. This is a formula which costs next to nothing but which gives marvellous results and has been employed by *Vaidyas* for hundreds of years.

Take gallnuts, catechu and alum in equal quantities. Reduce each of them separately to a very fine powder and mix. Use in the same way as directed above.

Take the stalk and leaves of the lotus. Dry them in shade and reduce them to a fine powder. Employ in the same manner as narrated above.

Rub gallnuts in alcohol so as to make a paste of the consistency of honey. Apply it thoroughly over the orifice and walls of the vagina. Leave it there for three hours and

afterwards wash with water in which the bark of the pomegranate has been boiled. This will give marvellous results.

Dry the stones of the *Jambu* fruit and the kernel of the mango. Powder them fine and mix them. Use them as directed in the first stanza.

Hair Removing Powder.

Purified *Shankha Bhasma* mixed with powdered *Hartala* and turned into a paste with the addition of the juice of the plantain tree, when applied to the roots of the hair, removes them in a short time.

The paste made by mixing *Hartala* and ashes of *Butea Frondosa* in the juice of the plantain tree removes hair quickly, and, if used repeatedly, removes them permanently.

Remedies for Absent Menstruation.

If a woman suffering from scanty or absent menses drinks the leaves of *Jyotishmati* and flowers of *Japa* rubbed in water, the menstrual cycle revives in her and she gets her periods regularly ever afterwards.

Lost menstruation can be restored by drinking rice, *Devadaru* and *Durva* (a kind of grass) pounded in water, by the woman.

Remedies for Excessive Menstruation.

Excessive menstruation is checked in a week by the woman drinking *Pathy*, *Rasanjana* and *Myrobalan* pounded in water.

Leaves of the bamboo plant rubbed with honey, and reduced to a fine paste, when licked by the woman cure excessive menstruation.

Medicines for Sterility.

The ashes of gold or copper mixed with honey and licked by the woman on three consecutive mornings immediately after the cessation of her menstrual flow, relieve her of all complaints peculiar to women and make her fit for conceiving.

The woman who desires to conceive should drink *Nagkeshwara* with ghee for seven days after the cessation of the monthly

period and her dietary on these seven days should consist only of milk derived from a black cow.

On the night of the eighth day she should meet her husband in sexual embrace when she is sure to conceive.

The sterile woman who drinks the decoction of *Vajiganda*, *Amrita*, and *Sarji*, for five consecutive days after her menstruation, will no longer remain sterile.

Take *Shring vera*, *Ushuma*, *Kshudra*, *Kana* and saffron in equal quantities. Mix them together and prepare pills equal to a pea in size. If a barren woman takes one such pill every morning with cow's milk for one month, she will surely conceive during the next month.

Even a woman who has been sterile for twenty years will conceive if she takes with milk or butter the root of the herb known as *Lakhshmana* and which is plucked in the *Pushya* constellation, and not only will such a woman conceive but she will give birth to a male child.

Remedies for Abortion.

If a pregnant woman will daily take the powder of *Yashti*, *Sawara* and *Dyatri* with milk, she will be delivered of a healthy living child at the due time.

Any pregnant woman who takes for a week the root of red lotus mixed with honey and ghee and properly cooked, need not fear abortion.

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